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The United Mission Study Course

MOSLEM WOMEN

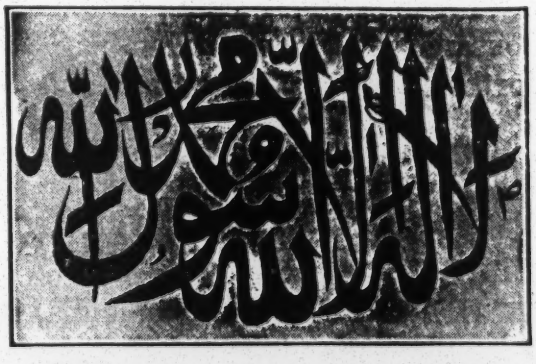
By A. E. and S. M. Zwemer

CHAPTER I--MOSLEM LIFE

THE new study before us is "The Mohammedan World." It is important to stress the fact that there *is* a Mohammedan world today. Two hundred and thirty-five million people give allegiance to the False Prophet.

Mohammedanism centers around a person, Mohammed. This son of Ishmael is one of the most striking figures in the history of the world. Born in 570 A. D. in an obscure spot in the desert of Arabia, this man was destined to exert a mighty influence over millions of hearts, through centuries of time. Within one hundred years after his death, his name coupled with that of Allah, was called from the minarets of the mosgues, from the Persian Gulf to the west coast of Africa. His religion spread with wonderful rapidity until it had entered Europe both on the east and on the west. Europe, however repulsed the invaders and shortly after the political power of Mohammedan began to decline.

How can we account for the rapid spread of Islam and the continued unity among Moslem peoples in widely scattered lands? Perhaps we might suggest: first, the personality of the prophet who invented an easy going religion which panders to the lusts of men; second, the military element which promised a division of



THE KALIMA—MOHAMMEDAN CREED

spoils in life and a licentious paradise in case of death; third, the short, simple, crisp, understandable creed: *"La-ilaha-illa-llahu; Muhammadu-Rasul-'allah"* "There is no god but God; Mohammed is the Prophet of God;" forth, the five daily hours of prayer; fifth, the pilgrimage to Mecca.

The majority of Mohammedans in

Courtesy Missionary Review of the World

1927 are living under non-Moslem rulers. The Caliphate is no more, yet Mohammedans are bound together by strong ties and the "Mohammedan World" presents, perhaps the greatest present day missionary problem to the Church of Christ.

Canon Gairdner says: *"Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which, in several parts of the world, is today forestalling and gaining on Christianity."*

As we study this subject, let us keep in mind how vitally our church is interested in Moslems. In our field in the Punjab India, more than half of the people are Mohammedans; in Abyssinia, there are hundreds of thousands of Mohammedans; in the Northern Sudan the population is solidly Mohammedan; and in Egypt we find six sevenths of the people are followers of Mohammed and here we find the great intellectual center of the whole Mohammedan World.

The text book, *Moslem Women,* is written by workers associated with our Mission in Cairo, Egypt.

Several new books, on our subject have been written, all of which will be found helpful. We note a change, since we studied Mohammedanism several years ago. Today the writers deal with the *changing* Islam. Many things have happened in various places to revolutionize the thinking of young Mohammedans. It is important that we understand the new conditions in the Islamic world as they relate to the Christian missionary enterprise.

We assume that every society studying *Moslem Women* will be well supplied with text books, hence we are not giving a review of the book, but instead are giving "Side Lights" on each chapter from our own fields.

Islam in India

THERE was founded in India, in 1526 the dynasty of the so-called Great Moguls. The most illustrious of these, Akbar the Great, overlapping Queen Elizabeth in his rule by two years at each end (1556-1605). He organized all of North India into an empire. His grandson built the Taj Mahal. .Mogul power never controlled more than a part of South India.

SETBACKS IN INDIA

In India a young British clerk named Clive, who had shown great military talent and received the chief command under stress of emergency, routed the army of the Moslem ruler of Bengal at the battle of Plassey in 1757. The Mogul emperors had already been weakened by both Persian and Afgan invasions and by Marathi uprisings. From now on their decline was rapid. Though their nominal power lasted a century longer, their practical control became only a memory.

MOSLEM HANDICAPS IN INDIA

India contains more Moslems than any other single country in the world, nearly 70,000,000. The population of Turkey, Egypt and Persia are insignificant in comparison, and even combined are less than half as many.

There are three influences which have held the Moslem population of India back. The first is the memory of once having been the ruling race. When the British came into control and set up a government based on Western methods, the Mohammedans held aloof and cooperated with the new rulers as little as possible. They were therefore left far behind by the Hindus, both in government positions and literacy.

The second influence was lack of education. In 1832 and again in 1882 the Council of Education for India commented on the backwardness of the Moslem community. At the latter date Moslems constituted about twenty-five percent of the population of the six most important provinces including aborigines, but had only 14.5 per cent of those in school. The Commission considered that among the causes contributing to this state of affairs "the most powerful factors are to be found in pride of race, a memory of by gone superiority, religious fears, and a not unnatural attachment to the learning of Islam."

In the Eighth Quinquennial Review of Education in India, covering the years 1917-1922 we find that 23.5 per cent of scholars were Moslems while about one-fourth of the total population of British India were of this faith. The report notes that the community is still behind the Hindus, due partly to the fact that the old-fashioned mullahs regard secular education as a positive hindrance to religious instruction, and that the bulk of Moslems are agriculturists. Especially in higher education Moslems have lower percentages than other communities.

The third influence is the tendency to put religion before nationality. Theoretically this might be considered desirable, but in actual practice it has led to frequent clashes with those of other faiths. The Moslem with few exceptions is not likely to be a good cooperator.

* * *

In spite of the pride of a superiority now long past, and the idea of conservative theologians that there is nothing outside of Moslem learning worth knowing, it has dawned on certain sections that they themselves are the principal losers if they continue to hold aloof from Western education. The result is a wide variety of Moslem literature. Important European books on science and philosophy have been translated into Urdu. Papers have been started to promote social reform. The Moslem press is well developed but very partisan in tone. World happenings are interpreted from the Moslem point of view. There is a great mass of popular literature which appeals to the superstition of the credulous."

T. H. P. SAILER in *The Moslem Faces the Future.*

The Pilgrimage

By Miss Minnehaha Finney

THE VISIT OF EMIR SA'UD

ONE of Egypt's famous visitors in August 1926 was the above mentioned Prince (Emir means prince) the son of Sultan Ibn-el-Sa'ud King of Mecca or rather King of Hejaz.

I have been fortunate in getting a first hand photograph of Prince Sa'ud.* One day as I was walking down the main street of Tanta I found myself in a big crowd and on inquiring found that the Prince from Mecca was being entertained by one of the the wealthy Moslem dignitaries whose palatial residence faced this crowded street. My errand called me into the photographic studio across the street and I was just in time to get a good place at the upstairs window to see the Prince cars. The photographer let me have a couple of the photographs which he took.

This little incident will serve to introduce a topic which every year absorbs more or less the interest of Moslem Egypt. I refer to the Pilgrimage to Mecca and the departure of the Mahmal or litter carrying Egypt's annual gift—the Holy Car-

THE LITTER OF THE MAHMAL—CAIRO—NOTICE THE CROWDED STREET

and his Suite drive off in their motor pet—to Mecca. The "Kisweh" or Holy Carpet is made in Cairo. It takes about a year to make it. It is made of black brocade covered over with passages from the Koran embroidered in silk and gold thread.

The ceremony connected with the departure of the Holy Carpet from Cairo is one of great pomp at which the King of Egypt and all the dignitaries from Egypt and foreign lands

*See Cover

—our own American Minister and Ambassador among the others—are present. The horseman and outriders accompanying the King's carriage, with their richly decorated trappings make a very real picture from the Arabian Nights. The cannon boom the royal salute, hundreds of soldiers, cavalry, camel corps, stand at salute, then the camel bearing the litter of the Holy Carpet accompanied by mounted police and a number of sheiks riding camels circle around. Coins are flung in front of the procession. Needless to say these coins are hastily appropriated by the ever present rifraf who doubtless use them as amulets. A fair amount of order obtains in the immediate vicinity of this ceremony of the procession of the Mahmal but in other nearby sections of the city grand confusion reigns supreme. The streets are a seething mass of humanity — dervish orders carrying their flags, water carriers with their goat skins filled with water, candy peddlers with their white taffy twisted around a long pole at the end of which is a tin can for the coins. These they jingle to attract attention. There are dancing men and dancing women and sleight of hand performers. There are blind beggars and those who are called holy men clothed with rags or tiny scraps of various kinds. Plenty of people can be seen kissing the hands of these men, or rubbing their rags and then rubbing themselves or their own garments in order to transfer the blessing to themselves.

Finally the Holy Carpet and the Guards which accompany it get started by special train from Cairo to Suez where they cross the Red Sea by boat and start across the desert of Arabia to Mecca.

TROUBLES BY THE WAY

Arabia is peopled in the wilder parts by Arab tribes of the Wahabi Sect. They are strict Moslems and are very Puritanic in their beliefs so much so that all this pomp and ceremony in connection with the procession of the Holy Carpet from Egypt over to Mecca is very annoying to them. They show their zeal for what they consider a purer form of Islam by organizing raids on the pilgrims as they proceed across the desert. In times past they even prohibited the Mahmal from going to Mecca as an object of vain pomp. However, they have not always been powerful enough to have their own way in the matter but this past summer the pilgrim procession and the procession of the Mahmal suffered great annoyance at the hands of the zealous Wahabis. The result has had a bearing on the friendly relationship which exists between the two outstanding countries, Egypt and Hejaz. The King of Hejaz, Ibn-el-Sa'ud being a good politician and anxious to keep favor with Egypt did everything possible to prevent any conflict between the wild Arab tribes and the pilgrim bands and Mahmal guards.

Although officially stated that Prince Emir Sa'ud came to Egypt to have his eyes treated, yet he has been having a busy time in paying and receiving calls and it would be strange if the opportunity were not taken to discuss certain aspects of relations between his father's government and that of Egypt. There has been much feeling in Egypt on account of the

bad treatment of the pilgrims and the Mahmal guards. Whether King Ibn-el-Sa'ud, however well disposed, can incline his fanatical co-religionists there in the Hejaz towards toleration of Egypt's vain pomp and practices in connection with the pilgrimage which the Wahabi sect for more than a century have abhorred, remains to be seen. We are interested in the outcome of this little bit of political byplay in this part of the world so for this reason I present to the readers of the Magazine the picture of the prince, son of the King of Hejaz. To tell the truth there is much to admire in these sturdy ascetic Arab Tribes. Would that they could be won for Christ!

THE RETURN OF THE PILGRIMS

You can well imagine what an influence the pilgrimage to Mecca has upon Moslem life in Egypt when upon Mohammedans there is laid the duty of visiting Mecca at least once during their lives. Nowadays the obligation is lightly regarded by the majority of Mohammedans, but there is still a large minority determined to fulfill the pious obligation. Doubtless, there is not a village, even the remotest, in all Egypt which has not sent pilgrims to Mecca. In fact one has only to visit any village to see the evidences shown on a gaily decorated doorway of the pilgrim in honor of his return and the whitewashed front wall of his mud brick house painted with broad stripes of red. Often trees, camels, trains, autos, or other striking objects are painted in a crude manner in green, black, red, or other colors.

The whole village gets ready to meet the returned pilgrim even going two or three days journey on camels, taking with them fresh provisions and clothes for the wearied pilgrims. Nowadays the picturesque camel is being replaced by the auto-bus. Even the prince "Emir Sa'ud" had a column written about him in the newspapers in connection with his testing British cars specially built for sandy stretches. The test was made for the prince out on the desert in the region of the pyramids. So ere long we shall hear of the faithful "ship of the desert" being replaced by the every where present automobile. When that happens the question will be, Will the pilgrimage be a pilgrimage or a pleasure trip?

The pilgrim also brings back with him many interesting presents from the "holy place"—water in bottles from the sacred well of "Zemzem," pieces of the Holy Carpet, dust from the Prophet's tomb, rosaries, dates, and all sorts of things. As the pilgrim arrives near home he is met with music and the women give the "joy cry." It is a very exciting time and every body gets a feast of good things as plenty of sheep and bullocks have been sacrificed.

We knew an old woman who had brought back with her a bottle of the holy water from the holy well of "Zemzem." When she wanted to feel especially pious all she had to do was to put some of the water into her eyes and rub some of it over her face. Women do go on the pilgrimage to Mecca but not generally. An old woman who is not too old to be able to endure the journey can go and when she returns she is highly hon-

ored for the remainder of her life. I have been told that when a woman goes on the pilgrimage she carefully prepares a large piece of fine white muslin with which she covers herself when she prays at the holy shrines and then she carefully saves it for her "winding sheet."

The other day I heard of a young girl who went on the pilgrimage but it was told me as being a very unusual thing. In time, I suppose she will be known as a "shiekha" but generally a "shiekha" or as it would be in English a priestess, is a woman who has some physical infirmity, such as blindness. This young girl seemed to have no infirmity but it was supposed that her parents had made a vow that if they had children the first one should be given to a life of holiness. We often meet these holy women out among the people when we visit in the homes. There is a dear little blind "shiekha" here in Tanta who goes from house to house as a Koran reader. She has been a patient in the Mission Hospital and so we have got acquainted with her and have grown to love her and she seems to love us.

Millions of Children in Egypt

By Miss Minnehaha Finney

A very conservative estimate of the number of children in Egypt gives the number as 5,000,000 (five million) under fourteen years of age. Much of the life, especially the life of the woman centers around her children. Oh! that the Egyptian mother knew how to bring up the child she so dearly loves. Her great desire in life is to be the mother of children—that is her crown of glory. But when she has her desire gratified how little she knows about taking care of them.

Some very fine charts have been prepared by ladies in Cairo doing Child Welfare Work. One depicts the "ignorant mother." Sitting beside her is her uncared for, unkempt, sickly child to whom has been fed many unwholesome things which are vividly pictured on the chart—such as melons, cucumbers, poppy seeds, nuts, hard dates, coffee. The companion chart, also in color, pictures the "wise mother, and beside her, her chubby, healthy little child to whom she has fed such things as are pictured on the chart "wholsome food for children" —milk, barley water, rice and milk, grape juice, orange juice, tomato juice, clean water, lightly boiled egg, boiled potato, baked apple, "ful nabit and laban zebadi." You American readers would not know these last two articles of food so familiar here in Egypt—both good food and within the reach of the poorest.

We use these charts in our women's meetings and it is very interesting to hear the women remark about the things which they so well understand from the pictures. The Bible women out in the villages find the charts a very prolific topic of conversation among the women they visit.

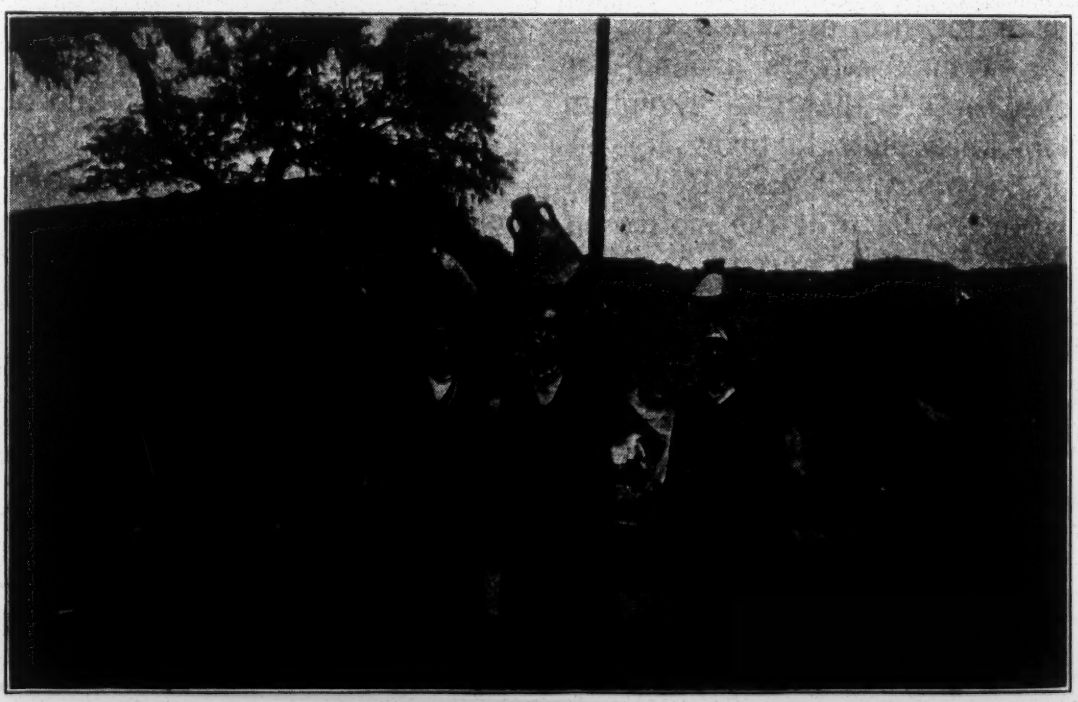
I was having several sets framed the other day at the little picture framing shop here in Tanta and when I went to get them the owner of the shop told me what a sensation these colored charts had made among men who dropped into his shop. (By the way one of our curses here in Egypt is the vile pictures and dreadful films which find their way here from our western lands.) One of the men who was pleased with the charts called around later and begged me to get them for him as he wanted to use them in the school where he teaches. I got them for him and in his note of thanks he said "These charts will be of use not only in the school but in the homes." So you see the people are ready to take all the good ideas that we can give. Those of us who have so much of the good and pure to give to these Eastern lands must not be too slow in setting forth our wares.

A Bedouin Girl

By Miss Minnehaha Finney

IN Egypt we have more than half a million of the wandering tribes which are known as Bedouins. Our Study Book describes them briefly and well. I have thought that it would be interesting to tell the story of one of these Arab girls who has found her way to Christ and Christian service.

As is often the case with these Bedouin tribes in Egypt they settle down into village life and cease their wanderings. Fotna's family had merged into the village life of the



ARAB TENT DWELLERS WHOM WE OFTEN MEET ON OUR VILLAGE EVANGELISTIC TRIPS
Cut furnished from Mrs. George Moore Memorial Fund

southern Delta. She learned to love the Lord Jesus from her brother, who when he was very small was brought here to the Mission Hospital in Tanta by his mother suffering from one of these very bad Egyptian diseases. During the rather long time he was in the Hospital he learned many Bible verses and in his childish way became a believer in Christ. On going back to his village, only a little peasant village, he declared his intention of going to the American School which had been opened for boys in a nearby larger town. He had a good mind. To make a long story short—he stayed in school till he had learned enough to go to Assiut College and then later he went to the Training School for Evangelists and became a village Evangelist. He attained great efficiency in presenting the gospel to Mohammedans.

But the part which interests us is the story of Fotna his siter. This boy believer was faithful in witnessing for Christ in his Arab home. His little sister always listened to his Bible stories and talk of Christ with great interest. Not so, other members of the family. Some of the cousins became so enraged that one of their relations should become a follower of Christ that they threatened to kill him. It ended in their giving a dose of poison to the much beloved buffalo cow, beloved because she did the double duty of furnishing the milk and butter and cheese for the family and also plowed the little field from which they got their living. When Buffalo died this ignoble death some of us had to open up our hearts and purses and help out in the effort to replace her. Just before the little tragedy of the death of the buffalo, little Fotna had gone to a nearby village with her brother where he had attained the dignity of becoming one of the village teachers. The idea was that she would go to school and learn as her brother had done and all went well for a while. Then the incident of the buffalo changed the current of her life for now it was the decision of the family that for fear the new buffalo might meet the fate of her predecessor, Fotna must be detailed to stay by her side morning, noon and night to see that she ate nothing which might do her an injury. Poor Fotna? How she grieved that there was no more going to school for her, but in her patient Arab way she said nothing. As time went on and she grew up to be a big tall girl all her connections began to say to her mother, "It is high time you get that big girl on the marriage market!" In spite of the fact that the mother yearned over her young daughter in her desire that she should have a chance to get an education like the brother, yet the old time custom of early marriage for a Moslem girl is so firmly established that her loving mother heart could not deny the fact that Fotna ought to be getting married, so steps were taken to get the matter arranged. Then Fotna began to make herself heard and said that she had no notion of allowing them to marry her off. In arguing the question she said, "Aren't both my older sisters sitting here at home in their father's house—divorced women— so what is the advantage in marrying me off, for no doubt, in time it would be my

fate to be divorced and to return and be a burden on my father. I tell you definitely that I have determined not to marry but I'll tell you that I have determined to go to Miss Finney's school for Bible Women and learn something." In true Oriental style they all were glad to settle the matter peaceably and knowing that Fotna was sure to have her own way in the long run, the talk of marriage for her was brought to an end by allowing her to apply for entrance in our Bible Women's Training School. She came to us a raw untutored Arab girl, not really knowing what it meant to become a follower of the meek and lowly Jesus.

The first thing was to give her a Christian name. All that needed to be done was to change the "o" to "u" and instead of "Fotna" she became "Futna." she was blessed with a fine mind and so she made splendid progress but for fear you may get a wrong impression I will have to tell you that she had a dreadful temper which was sometimes very difficult to control. However she knows that this is her besetting sin and makes every effort to control her temper and be a true follower of Jesus. She needs the support of praying friends just at this point. She is very susceptible to spiritual influences and that encourages me in her behalf for when the door into the soul is wide open I always think that it is possible to live the overcoming life even if there are many handicaps.

When Futna was baptized she faced the thing which comes to our converts from Islam. That is separation from her loved ones. Shortly before her baptism her father died and so I advised her to go home and show her folks what it meant to be a Christian at such a time as this. She did but in doing it she faced the ire and wrath of an old aunt who had come from a distant province to mourn and wail for the dead. When this rather strong minded Arab aunt heard that Futna was attending a Christian school she threw up her hands in horror and declared that such a thing could not be allowed a day longer. Says auntie "even though we are in mourning we will have to waive custom and marry off that girl immediately. Send right out to the field and bring in that cousin to whom she should have been married years ago and we'll have it all done before the day is over." Strong minded auntie did not know that she had a strong minded niece to reckon with, so there was war in the camp for a little while but Futna came off victor and returned immediately to us here in Tanta where she stayed till she completed her course in the Bible Women's Training School and today is an acceptable Bible Woman in the Fayoum.

THE MECCA CERTIFICATE (see frontispiece)

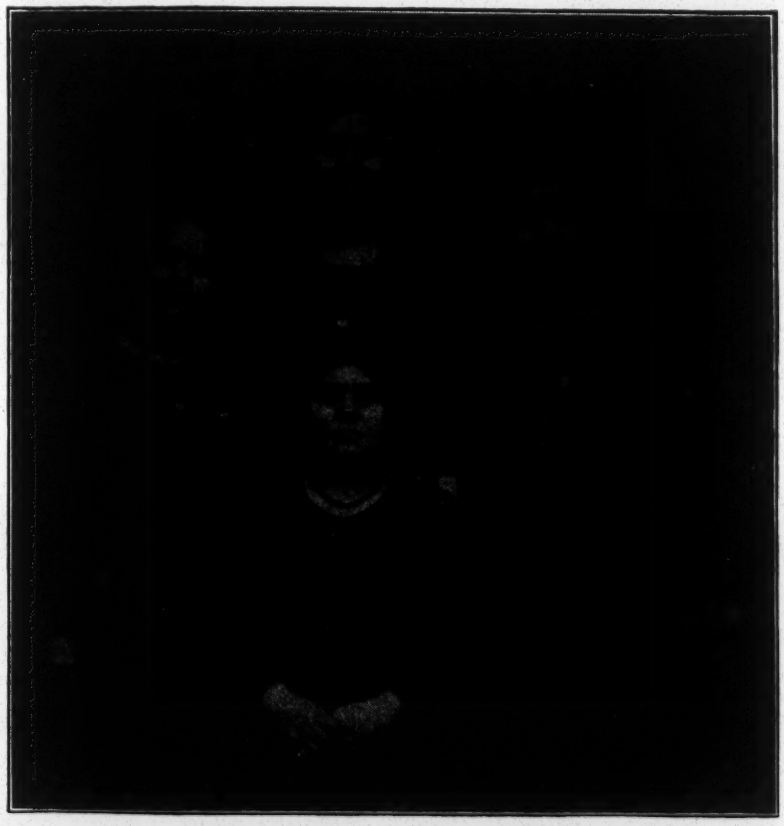
Plate I—Mosque, tents of pilgrims, Mt. Arafut, pillars, altars, tombs.
Plate II—Quadrangular Court of the Mecca Haram, with the Kaaba in center.
Plate III—*El Medizet*—Tomb of Mohammed.
Plate IV—Holy Shrines of Jerusalem.

Christianity The Only Solvent

FROM YOUTH UP—A CONTRAST

By Miss Minnehaha Finney

ON page 31 of our Study Book is a paragraph:—"Sound family life is impossible. The children grow up in a poisonous atmosphere of intrigue, fleshly lust, bad language, and shameless licentiousness. They are polluted from youth up." Then comes the next section with the heading:—Christianity the only Solvent.



SARA, HELEN, MARIAN, WITH THEIR MOTHER ALL OF WHOM HAVE COME INTO CHRISTIANITY FORM ISLAM.

Cut furnished from Mrs. George Moore Memorial Fund

I want to give a little sketch to show what Christianity has done for one family. The father of the family was a convert from Islam and was baptized. In the course of time he presented his wife and family of young children for baptism. It was a day of great joy in the church there in Alexandria when this whole family came into the fold of Christ. Some of the women in the congregation gave a "joy cry." This cry is given ordinarily only at weddings. It well expressed the joy of all our hearts. Outside the church door when we all were greeting each other and congratulating this newly baptized family the father said to me "Miss Finney, what am I to do with these children now? If I take them back to that Moslem village where I work they will grow up knowing nothing but Islam and will be polluted by the poisonous atmosphere." After thinking a minute over what

he had said I replied, "I know what can be done if you are willing. These nice little girls can be sent to a Christian Boarding School and they can be trained as Christian workers." The father gave a fervent exclamation of joyful surprise and said "Oh! that would be the best thing that could ever happen!" Two of the little girls were sent to the P. M. I. boarding school in Assiut, and the younger one went to the Ezbekieh Girls' Boarding School in Cairo. You can look into their faces and become acquainted with them—Sara, Mariam, and Helen all three now workers for Christ here in school work. After some years the father died. The children were yet young and the mother with no source of income put the younger boys into the Orphanage for boys in Caliub. Now that they have grown up into young manhood they have entered Assiut College where they are preparing for Christian work. This is the way Christianity solves life's problems.

Along the same line I want to tell another story to show how Christianity works. Twenty-five years ago a man was converted to Christianity. He had two wives. It was a problem to know how to manage about the two wives for the man was a true believer in Christ. He prayed about it and the problem solved itself by the older wife, the childless wife refusing to live with an "infidel husband" as she expressed it. So she left him and went back to her relatives. The other wife and her children were baptized. But later on wife number one, who had scorned her "infidel" husband, but remembering how good and kind he was and not being any too happy with her relatives, wanted to return to him. Of course the Christian code could not allow this. All the poor woman wanted was a home so the Christian pastor and his good wife offered her a home with them. She lived with them for years and was a real help to the pastor's wife in the care of her young children, but she would never have anything to do with any teaching about Christ. The pastor payed her regular wages and helped her to save her earnings so that in time as the years went on she had quite a tidy little bank account.

Some of her old time Moslem relatives and friends found out about her savings and began to put ideas in her mind—"How is this! You a good Moslem woman to live all these years in the home of a Christian preacher! Aren't you afraid of being influenced by them? And if you stay there any longer we your Moslem friends will conclude that you are at heart a Christian." With such mocking words they induced her to go back to her Moslem relatives, who got hold of her money and that was the last she saw of it. She, poor woman nearly went crazy; she lost her health, she was no longer able to work. What should she do? What did she do? She came back to the family of her former husband whom she had called an infidel. His widow kindly took her in and in a short time the poor old woman went to the pastor of the church and begged for baptism, saying "I now see what it is to be a Christian. I want to be a follower of Christ." Last winter she was baptized.

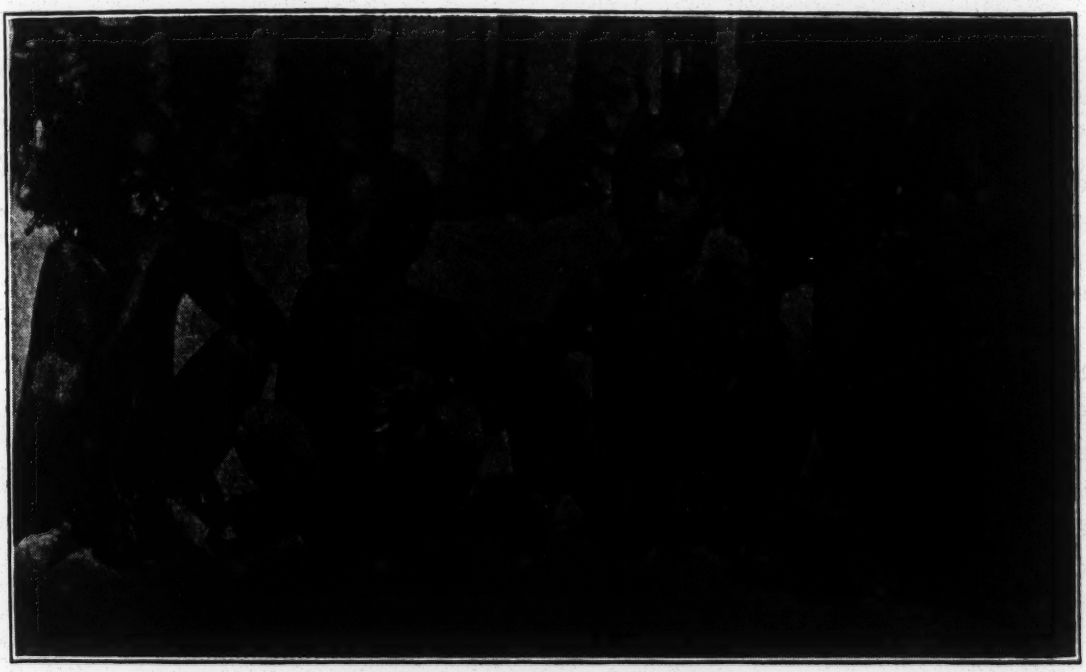
Millions of Moslem Children in the Sudan

By Mary Frances Herron

JESUS said, "And I, if I be lifted up will draw all men unto Me." It is our work, our duty, and our privilege to lift up Jesus to a part of the "Millions of Moslem Children." And this is the work of the Girl's Boarding School in Khartoum North. You are helping by your prayers and your financial support.

There is a movement for compulsory education in Egypt. It will be a long time before this is carried out to any great extent in that land: it will take a long time before there are enough schools to supply the children, and before truant officers will carry out their laws perfectly for why should the "fellaheen" or peasant class be educated?

In the Sudan such a movement has not even been started. But, praise the Lord, we do not have to go out in search of pupils—*they come to us;* they come to a Christian school where every child takes a Bible lesson daily, and is required to attend chapel. Here also a blessing is asked on each meal, and each pupil must attend church and Sabbath School, and all the weekly meetings. Knowing all this, for we receive no one under false colors, Mohammedan parents come, asking admittance for their girls, the coming generation of the WOMEN OF THE SUDAN.



NATIVE CHILDREN, KHARTOUM

Last year many girls had to be turned away from the school because there was no more space in the dormitory where a bed might be crowded. Sometimes we managed to squeeze in a little black Moslem girl, when there was no room for an Egyptian Coptic girl for she had a better chance of finding a place in another school. And in the four years I have been

here I have only known of three cases where the girls were taken out of school because the Bible was taught. In those cases the parents tried to make a compromise with us saying they wished the girls to sit in the class but did not want them to study or recite from the Bible, but when they discovered that we did not change our course, the children were either sent to another school, or were kept at home.

Let me tell you about little Fatma. She is the only child who comes from her small village, and all the neighbors watch her progress. Last year was her second year in school. Her mother was very proud of her, and one afternoon when another missionary and I were visiting in the home, the mother asked her to repeat some of the things she had learned in the kindergarten. After singing some songs she bowed her head, closed her eyes, and repeated the Lord's Prayer. There in that Moslem "hut," where the father, and his two wives and their families lived, and also the father's brother with his family, one little girl was exerting her influence. Truly "A Little Child Shall Lead Them."

Fatma's mother is one of the most interested pupils of the Bible women. She, like many others, is desperately poor. She lives in dread of being divorced; she receives a little money from her husband, but it is not sufficient to buy food. She has tried raising a few chickens. She has bought a sewing machine on the installment plan, and in the mean time is doing a little plain sewing to help out her finances. The father goes from place to place, trying to get work, and he has wanted to take his families, but Fatma's mother refuses to leave Khartoum North for her daughter's sake. Um Fatma says that she believes, and we hope that she may be one of the first Moslem women to be baptized.

Last year the American Bible Women at Khartoum North had a meeting every Monday afternoon for the native women and girls who wished to attend. Each little girl took pride in the very simple dress she was sewing, and she took a front seat (on the floor) when it came time for the stereopticon pictures. She also listened with interest to the Bible stories as they were told. The mother of two of these little girls wanted them to go to school. She herself had attended school a few months when she was a girl, and she craved the same privilege for her daughters. The girls were allowed to enter school as free day pupils because they were very poor. By coming to school they started a "fad," for eight other girls from their village followed their example.

This is a village where stones were thrown at a Bible woman, when she tried to start work there years ago. Um Waheeba and her family of six children are a joy to the Bible women and also to those of us who work in the Boarding School. The father has never been at home when I called. I judge that he is not as fanatical as some Moslems because of the privileges which are allowed to the mother and her children, through the Bible women and the school.

And now let me tell you about Fatima and Zeinab, two little girls who

entered the kindergarten last year, two darling little round-faced black girls, who came every morning before school commenced to "salam on me" by kissing my hand. I did not know that they were not sisters until I visited in their home. Perhaps they themselves do not realize it, as yet. Their home is one of the most interesting ones I have visited. When we entered the house we found the father studying English. He is doing this so that his wages may be increased. He works for the government. His two wives came in at different times to greet us, but neither remained very long. Our conversation was mostly with the father. He told us that he wanted his wives to live in the same house so that the children would grow up together like real brothers and sisters. He said he would be glad if his wives would eat with him, but since it was not their custom they would not think of doing so. He hopes that his girls will learn different ways of living. His salary is not large but he is one of a few who pays full tuition without quibbling, and he always sends it on the first of each month. He has had other offers of work, but he prefers to remain in Khartoum North so that his girls may go to our school.

And now I am thinking about a third Fatma. She is eight years old. She has a sister whose name is Hammeda. According to custom, upon the arrival of a new sister, they remained at home until the baby was a certain number of days old. We had sent word a number of times that the girls should return to school, but the father is very fanatical, and since the girls had already missed quite a number of days he decided to keep them at home altogether. The mother and aunt were very anxious that the girls should return to school, and the aunt came and asked us to plead with him since their entreaties were of no avail. One day the father came for the children's clothes. He said that Hammeda might remain in school, but Fatma was too old. Imagine it! An eight year old child being too old to be in school!

Both of these little girls finished the year, and were among the best in their classes. Their chief fault was untruthfulness, a habit they had learned in their home. We hope they will soon learn how much wiser it is to tell the truth. How I desire that Fatima and Hammeda and all the other interesting, little folks will remain in school until they have finished the course, and above all, until they learn the Way of Salvation, and know that Jesus is their personal Saviour.

Last year there were seventy kindergarten children, but only three fininished. These three came from Christian homes, whose parents are members of the Khartoum North congregation.

M. Effendi, half Sudani and half Egyptian, is a man who, I am told, has four families. I know three of the families, and I would not doubt the existence of a fourth. His first wife is divorced. Although a Moslem girl is not supposed to be out on the street, F- the daughter of the divorced wife, has always been a girl who does just as she has pleased. No doubt she has always been the "boss" except when she was a boarder in our

school, and then she was the cause of more than one scene, on account of her dreadful temper. She attended school for a part of six years, and has had some advantages. Sometimes she is most pious, asks for our prayers and says that she believes. For a number of years she has taken a course in nurses' training in the English Mission Hospital, but last spring she was dismissed because she was so unmanageable. This summer she was to be married to a man to whom she did not wish to be married. We hope that she will outgrow her temper in her new home, and that the seeds of the Gospel which have been sown in her heart may yet bear fruit in her life.

F- has one brother, and his second wife has four children who are not even having F-'s advantages for he will not pay tuition for them. He married B-, the third wife, to keep her from becoming a Christian. She was once one of the older girls in our school. Now she has a girl and a baby boy. No doubt she will send her daughter to school, but will very likely have to earn all the money herself by doing Sudani embroidery. F-'s brother has different houses for his wives. He himself has had some education, and his mother was a Copt, two reasons which make it a bigger shame, if such it can be called, that he is such a worthless father. He is only one of many who accept very few responsibilities for their families.

How lovely it is to see the faith of the little children, to hear them sing with all their hearts (and knowing the meaning) of "Jesus Loves Me," "Safely Guarded," and many Psalms in Arabic. They pray with all the faith of any American child, and in a little prayer meeting held every Thursday afternoon every one wants to pray. There are none of those long pauses, waiting on others. "Pray without ceasing." Will you friends pray that these little girls may safely pass over the age when they begin to doubt, that they may never think it necessary to say they are followers of Mohammed just because their parents are Moslems. Pray that they may hold fast to that simple childlike faith which they have in their younger years.

YOUR SECOND CHANCE

Have you ever wished you could start anew
And live your whole life right?
Have you ever longed with a heart most true
You had put up a different fight?

Do you wish you had served Him across the sea
With all your vigor of youth?
Then why not prepare the "man to be"
To go out with the gospel truth?

O, you who look on life with regret
And would its beauty enhance,
Look brightly up and cease to fret,
For "a child is your second chance."

From Foreign Missions Handbook

The Spread of Islam in Abyssinia

By Dr. Tom Lambie

ON the north and east there have always been Mohammedan neighbors to Abyssinia. From very ancient times these Mohammedan neighbors have cast covetous eyes upon the beautiful green fields and forests of Abyssinia, so different and so very much better than the dry arid regions which they possess, but the mountain passes and the natural warlike tendencies of the sturdy Abyssinians were always too much for them. Soon after the Portuguese discovered America, in the early part of the sixteenth century, there was an attack made upon the Abyssinians by a Mohammedan warrior called Mohamed Gran or "Mohammed the left handed." The king of Portugal had sought to form an alliance with the king of Abyssinia, whom he called Prester John. At first the Abyssinians did not seem to be at all ready to make such an alliance, but when "Mohammed the left handed" began to have some successes against the outlying provinces of Abyssinia they became frightened and sent an urgent message to the Portuguese king beseeching him to come to their rescue.

A Portuguese general called Don Christavano da Gama, a son of the great Vasco da Gama, with four hundred arquebesiers was sent to the rescue of the Abyssinians and many great battles were fought, in one of which, the leader of the Portuguese, the brave da Gama, lost his life. The Portuguese had small cannon mounted on wooden wheels and they built carts and wagons to carry their supplies. At last they were successful in their warfare and Mohammed Gran was slain.

Since that time the Mohammedans made no serious threat against Abyssinia until the rise of the Mahdi in the Sudan and his successor the Khaleefa. The latter sent a large army up the Blue Nile. The Abyssinians were led by Neges Johannes, or in plain English, King John. In a great battle that ensued, the Mohammedans were at first defeated, and then unluckily John was killed, which frightened the Abyssinians and caused them to flee. The king's body was put into two boxes and carried back with them. The Dervishes never penetrated very far into Abyssinia. They were not able to.

From early times there have been a number of Mohammedan traders in the country. The Abyssinian higher classes rather look down upon trade as being a too menial occupation for themselves to engage in, and thus it has come about, that to be a Negadi or trader in Abyssinia, has almost come to mean a Mohammedan trader, as most of the traders are Mohammedans. In the early days there was very little trading done and what there was, usually consisted in the exchange of bars of rock salt for Abyssinian coffee, skins and beeswax. In fact this is pretty largely true today, although in most of the country, large silver Marie Therese dollars have come to take the place of the bars of rock salt. These Mohammedan traders undoubtedly have had a

large influence in the spreading in Abyssinia of the doctrines of the false prophet of Arabia. Poor and disgruntled Abyssinians discouraged by the oppressions of their rulers accept Islam in the hope that it may bring them something better.

To the ordinary person all dwellers in Abyssinia are called Abyssinians, but the Abyssinians themselves do not admit this. They regard only the ruling classes as Abyssinians or Ethiopians, as they prefer to be called. There is not one tribe in Abyssinia, but many. These ruling tribes may belong to Shoa, Tigre, Gojjam or Amhara and be called Abyssinian, but there is a very large tribe of people, found almost all over the country called the Galla and they speak a different language and occupy a lower social position than the first ones mentioned and would not be called Abyssinians by them but simply Oromo or Galla. They are serfs, which are something only a little better than slaves to the ruling classes. They are as intelligent as the upper classes but have never had the same chances that the upper classes enjoy. The religion of the upper classes has been a kind of Christianity, related to the Coptic faith of Egypt, but even more debased and has little or nothing to do with morality and good living. The Gallas from very ancient times have been pantheists which means that they worship everything, trees, rocks, mountains, snakes, men. To these the Abyssinians have never sought to preach the kind of Christianity that they have. Is it any wonder then that some of them have been converted from their nature worship to the worship of God as Allah and Mohammed the prophet of Allah. It would seem to be a higher form of religion than the one that they at present have. In one or two of the eastern provinces of Abyssinia the Mohammedans have had striking success and the whole population has become Mohammedan. This has been true in parts of the south as well, where is a famous Galla ruler known as Sultan Abagifar.

The Gallas in the country of Sultan Abagifar were, I believe, converted to Islam less than a hundred years ago. Before that time they were not different from the other millions of Gallas scattered over the country worshipping nature or anything that they did not understand.

Two years ago my wife and I visited the country of Abagifar. We found it a very attractive country, the people very industrious and the fields better and more intelligently kept than in any place in Abyssinia, and their baskets, native tables and stools and beds, their bracelets and necklaces and jewelry better made than in any other part of Abyssinia, showing a people of real worth. Abagifar himself lives in a walled city set on a hill, his city crowded with houses roofed with attractive red tile. He is a very old, fat man. "I have a hundred sons" he told me "and I do not know how many wives." Few if any of his people have a knowledge of the Arabic language and they do not even know how to pronounce the Mohammedan creed *"La-ilaha-illa-llahu; Muhammadu-Rasul-'allah,"* correctly but still they consider themselves as Mohammedans and they are even sending

out missionaries to their Galla neighbors and brethern who are still pantheists to convert them to Mohammedanism. In all this part of the country there is not a single Christian missionary. If our church could only send out some one to tell them about Christ before the Mohammedans get there what a great thing it would be. Then too these people of Sultan Abagifar have not been Mohammedan so long that they are fanatical like the Arabs in Arabia or like the Riffs but they could be won to Christ perhaps in a very short time.

A Galla congregation gathered together under a wayside tree said that they had never even heard of Mohammed or Christ but only of Wakaiyo, their word for God. When asked what they knew about Him they said to the writer that they were so far away that they did not know much, but that they prayed to the trees, to the mountains, to snakes and to lions, but asked that the missionary might stay and tell them more about Jesus. They prayed to an unknown God, but believed the missionary when he told them about Jesus and plead for more of the Jesus talk.

Yusef a converted Mohammedan from northern Abyssinia said that he heard that the American missionaries were coming to help them in the persecutions that they were called upon to suffer for Jesus sake and to instruct them more perfectly in this way but that when no one came they were bitterly disappointed.

Shall we, with our great churches on almost every street corner where the Living Word is preached, deny some crumbs to these who are so ready and anxious to hear the Glad Tidings but have had almost no opportunity?

"O God, which shall it be?
Shall Islam's god the pagan's heart o'erthrow
That heart so childlike in its helplessness?
Be first to mould such pliant clay, and so
Forestall the Christ and His sweet gentleness?

"O God, which shall it be?
We pray Thee, Lord of Harvest, hear our cry!
Hold back the hosts of Islam, stay their hands
Until the Cross of Christ be lifted high,
So high' His peace shall reign throughout all land's

—Selected.

Home Mission Study
"OUR TEMPLED HILLS"

By Ralph A. Felton

FOREWORD

By Mrs. Haidee Ewing Rankin

Why study "Our Templed Hills?"

Startling and tragic facts demand it—facts that should move the Church of America to serious thought and effective action.

America's hills are not all templed and many temples are in ruins and many are falling into decay. Why is this?

"Over one third of the nation's area does not furnish enough people living near enough together to be gathered generally into serviceable and efficient units."

"California has a county of 1,000 square miles of entirely unevangelized territory known to have a population of at least 1,000 people." But how evangelize under such conditions? How would St. Paul do it?

"Seventeen counties chiefly in the Northwest are reported as having no churches. To meet the needs of such conditions it is responsibly estimated that 5,000 new churches should be organized west of the Mississippi and *made to function efficiently.*"

"The fact that four people out of five in rural America are not members of any church emphasizes the need of a missionary program."

"The Ohio rural life survey in 31 counties found two thirds of the rural churches arrested or dying, while three fourths of the entire number of rural churches in that state were not growing."

"Thirty-eight per cent of the farms in the United States are operated by tenants, about half of whom move each year. A million farmers move to new homes each year. A million families of new comers with whom the church can make friends." A real "Adventure in Brotherhood."

"Every fifth family in rural America is foreign-born, and each in need of Christian neighborliness."

"Would you think you had a big job if you found yourself in charge of the religious education of a whole county(in Illinois) in which there were 18,000 children of school age, 7000 of whom were receiving no religious instruction whatsoever?"

"The rural church is more than a Home Mission problem; it is from two thirds to three fourths of the whole Church problem. Seventy-five per cent of our American churches are rural."

Do we not need a national rural church policy?

"There are new social problems being thrust upon the rural population by commercial agencies and modern transportation facilities. Such questions need the regenerating influence of Christian leadership. Country life is in a state of transition. Social standards and customs are changing. Youth is leaving the moorings of yesterday. The simple truths of personal salvation are confused. Social

leaders are needed who can say 'I will wholeheartedly love and cherish my church, but, I, too, will seek to discover new ways of Christianizing modern rural life, its homes, its health, its social pleasures, its government, and its public opinion, that the Kingdom of Heaven may come into all of our community life. In the name of Him who went among His Galilean neighbors carrying the gospel of love and service, so will I find a way to serve Him among the people of the countryside, in the regions round about my town and church.' "

America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Let us work and pray that America may offer to the nations of the world not only the message of Christianity but the testimony of "applied Christianity."

A few suggestions for pursuing the study may be given now, to be followed later by "special features" for presenting each chapter.

First, *A County or State Map* on which may be located churches, schools, community centers, areas for Christian work etc. will be informative and suggestive.

Second. Make or reproduce *Charts* or *Outlines* of such points as "The new Christian program for rural churches," "the reading survey," "the budget now and then" etc.

Third. *"Contacts."* All contacts should be made *with* and not *for* the rural church, remembering we are "co-workers." Perhaps a member of a city organization might visit a rural society but better yet if a rural worker may be secured to present the work of her church and suggest needs that might be met through co-operation.

Fourth. *Posters.* Each chapter is poster-suggestive.

THREE PRACTICAL SERVICE PROJECTS MIGHT BE SUGGESTED

First. A Rest Room in the town might be opened where contacts may be made which may prove equally advantageous to the town and rural workers.

Second. A Woman's Exchange might be held on certain days where the "products" may become the medium of the exchange of most helpful and friendly contacts.

Third. A Circulating Library of books and magazines containing wholesome themes and articles on rural and town relationships, recreations, club work, boys' and girls' organizations etc. not forgetting "the things heavenly."

CHAPTER I--THE NEW RURAL LIFE

By Mrs. Haidee Ewing Rankin

IN a pamphlet brimful of information and suggestions by David R. Piper we find the following: "There is little need to attest the spiritual influence of the *countryside* upon the American life in the past. This power is witnessed in the careers of hundreds of thousands of upstanding men and women, leaders in religion and moral reform. The *country* has bred our best civic, religious and business geniuses. In the past near-

ly all of our great men have been kissed and spanked by a country mother. The purest religion has always been found in the country. The old country church of the past was not only a center of pure personal religion, but a place where some of the most important problems of the State and of the local community were discussed, and to a large extent solved, on the basis of Christian teaching. Farmers went out and voted as they had resolved in their religious meetings."

But what tremendous changes have occurred within the past twenty years! Perhaps these changes are more marked within the past five years than during any other time in our history. It is found now that vast numbers of our farm communities are entirely without churches. "Thousands of children and hundreds of their fathers and mothers have never listened to the preaching of the Gospel." And Dr. Edmund de S. Brunner says that "today in rural America one community out of every six has no church."

Where does the responsibility lie? Is it with economic changes? With the farmer? With the church? Is the church keeping pace with "The New Rural Life?" Our text gives a graphic illustration—"It is a place of only four hundred people, but it has three churches. Out of the fifty-six persons present, at this second union meeting of these churches in ten years, only two were farmers. During the same week that this union meeting of three churches was held and which two farmers attended, another meeting was held in the same village at which cooperative marketing was discussed, and a hundred farmers were present." Does the solution of the rural condition lie in going back to "the good old days?

Compare the life of the rural youth of today with that of Samuel Hopkins who in 1824, at the age of eleven years was "let" to work for William Garbutt, until he was twenty-one and for which Samuel was to receive clothing, schooling and one hundred dollars at the expiration of the said time. Again in 1827 Rufus Johnson as renumneration for twelve months labor was to receive "the use of house and garden, twenty bushels of wheat, twenty bushels of corn, ten bushels of potatoes, and twenty pounds of common wool, and twenty dollars in cash."

Then a church was needed in each rural neighborhood and the worse the roads, the smaller was the neighborhood, hence the seemingly great number of churches. Then the whole life was individualistic and the thought of cooperation was not considered to any degree, for the need did not exist. Both lumber and labor were cheap and any group of any special belief could readily erect a small "church house." Thus in many very small communities several churches were built where today only one is needed.

Mr. Felton in this first chapter explains why the rural community is changing so rapidly and makes the theme become "Adjusting the rural church to modern rural life" through several different agencies or means.

He says "The decrease in the rural population as a result of the improvement in farm machinery is one of the principle factors in the rural

church situation today, for fewer people are needed to raise the necessary food supply, and those who are not needed move to the city."

One man alone can now farm twelve times as much land as his grandfather did one hundred years ago. Modern machinery saves time and expense. "Fifty years ago in the Middle West you could see one horse hitched to a harrow and the man walking. Ten years later the man drove two horses. After another decade this same man drove three horses and rode on the harrow. Still later he might be seen driving six horses. And now he is using a tractor." Where one hundred years ago nine-tenths of our population lived on farms, now only one quarter remains. The country church has grown more nearly empty." Though there are fewer people in the country because of improvement in machinery, yet it is equally true it is motor power that has united the farms and the people in a way never before experienced. How does the automobile affect the rural church? In one state one out of every three farmers owns an automobile, sufficient evidence that the auto is a factor in rural life. "The automobile does not keep people away from an interesting church, but it gives them an additional excuse for staying away from their home church if they are not interested in it. It simply offers a new challenge to the rural church." Farmers own more than four million cars, with which have come improved roads. It is easier for him to go to church ten miles now than it was to go two miles with horse and buggy a comparatively short time ago. Good roads make for larger communities and hence for larger church parishes. The auto "can enlarge a parish and make possible the reaching of a greater number of people." Consider the testimony of our foreign missionaries. The same facts are true in our own country but we fail to emphasize them. Many a rural clergyman could use an auto with equal advantage as his foreign co-worker. The auto carries the farmer miles and miles to an agricultural meeting which seems vital to his welfare. Mr. Felton throws out the challenge to the church "to make the church so worth while and so important that people will come as far to attend its meetings as they will to attend agricultural meetings."

Mr. Felton gives several suggestions concerning the adjustment of the rural church to modern rural life.

THE COOPERATION OF CHURCHES

In our text for 1920 Mr. Diffendorfer defines cooperation as "Each for All and All for Each," a definition that is as full of meaning today as when we made the previous study. "If people work and play together, and buy and sell cooperatively, why should they worship competitively?"

Our text says, "Cooperation, not competition, is the life of business. The farmers are now thinking cooperatively. The time has come when denominational competition in rural regions must cease. Men who work together and sell together must not worship apart in competitive sects. Broad-minded cooperating farmers will not worship much longer in small competitive churches. The new rural life demands cooperation

among churches as well as in business."

Mr. Piper says, "The farmers will have to develop their own churches. We must have a cooperative religion in the countryside, just as we are developing a cooperative buying and selling. It must be on the same democratic basis; it must be for the good of the neighborhood as a whole; it must, therefore, be free from the lines of cleavage which have separated farmers in the past.

The farmer's church of tomorrow must take its cue from modern farming. It must deal with religious life as the farmer deals with his crops, meeting actual problems and working them out wisely and intelligently. This is the day for making religion practical, and making it practical exalts it to a more important place in life than it has often occupied heretofore. It is a day when every one must think about spiritual truths and use them in solving life's problems. The farmer's church today must, therefore, be a church that helps every one to think, to consider, and to face, practical problems and solve them on the basis of Bible teaching."

EXTENSION WORK

Farmers are organized on the county basis agriculturally and on the neighborhood basis religiously. The fact that agricultural interests extend farther than those of the church is due largely to the work of extension agents employed to carry on agricultural and home-economics work. This plan was inaugurated but twenty years ago and now more than two thirds of the counties in the United States have such agents. Mr. Felton suggests that if the rural church would in addition to its mission of preaching take up a similar plan, some such programs as the following might result.

In every county there would be a county federation of churches. The rural pastors would meet at last once a month to discuss the latest experiments in rural-church administration. At least once each quarter an institute for Sabbath School superintendents and teachers would be held at the county seat. All money appropriated by church mission boards would be for the purpose of carrying on certain demonstrations. Each rural church would try out at least one demonstration each year; for instance, a full time pastor, the value of a Delco lighting system, or the value of dramatization and pageantry in religious education. The result would be "that the money appropriated for missions would be used to develop strong churches as demonstrations rather than to keep weak and competitive churches barely alive."

CONSOLIDATION OF CHURCHES

"School consolidation" is a very familiar term now. Fifty years ago it was unheard of. Today over forty per cent of our 11,000,000 rural pupils are in consolidated and village schools. In Indiana 2,000 one room schools have been closed and consolidated schools take their places. In North Dakota consolidated schools have increased 295% in six years. Preble County, Ohio, has consolidated more than two thirds of its small schools. "Why have not the churches that are too small to exist alone, likewise been consolidated instead of

simply allowed to die?" "Tradition gathers around a school or church and ties the neighbors to it, and the result is they hate to give it up. Since rural people dislike giving up their little district school and their little neighborhood church for the same reasons, why is school consolidation progressing so much more rapidly than church consolidation? County superintendents and state school supervisors are encouraging school consolidation. Some one should similarly urge consolidation of the churches." Mr. Piper says "Needless to say this will require the complete reorganization of religious institutions in many, and probably, in most, communities where the church has already died out. Instead of having a Presbyterian, Methodist, Baptist, and perhaps Disciples church, in the same country community we will have the community or neighborhood church. Just how the basis of membership shall be worked out will depend entirely upon the people in the community, their past religious traditions, and the present tenacity with which they are held, and the extent to which the idea of the oneness and wholeness of life is a part of their philosophy." He suggests the Neighborhood Membership plan as an application of the Golden Rule which has been tried out. "Our church happens to be here, but Christian people of other denominations ought not to be shut out from Christian fellowship, just because they do not see some minor church doctrines as we do. The Neighborhood Membership Plan gives full fellowship to all Christians of the community, no one gives up anything in joining. You do not move your Church letter. Two membership rolls are maintained, the one for members of the denomination, the other for Christians in the neighborhood who unite to work in Christian fellowship and become full local members without changing present denominational affiliation."

In a former study "From Survey to Service" we discovered that "the rural church which is too small, which divides neighborhoods sectarianly, which cannot support itself or have a resident pastor is not a permanent type of religious institution in America. It may have saints in it and be served at long range by devoted ministers but it cannot build up rural America nor be a satisfactory permanent instrument either of civilization or of the life of God in the hearts of men. Furthermore, it cannot survive."

LOCATION OF CHURCHES

"The church has to be more than physically accessible; it ought to be in such a place that men can reasonably go to it for social and religious fellowship and that its benefits can reach out to them. How far should they have to go, and how long should be the outreach of the church? Church-going and the out-reach of the Church as an institution of religious ministry find their limit somewhere within the limits by which the habitual goings and comings of men are bounded. How far do they go and where do they go to satisfy their other fundamental social interests? Rural people have a right to ask rural service of the central church. It must not expect them to come as

far to worship as they do to trade, unless it is willing in turn to secure for them the full development of the rural neighborhood." (Douglass).

ENLARGED INTEREST

The farmer has now become a world-citizen through machinery, railroads, steam-ship lines, aeroplanes, the auto and motor, the press, free rural delivery, the telegraphs and wireless the telephone and radio. The radio is at present playing a tremendous part in his life. "The principal change the radio has made is in the farmer's attitude. It has helped to remove his feeling of isolation and his individualism, and has brought to his home the news of the world and much needed entertainment. He hears music other than his own church choir, sermons other than those his pastor preaches—and he is very likely to make comparisons. This need not lessen his interest in his home church. It should rather make him seek to improve his local institutions." One county agent says the radio "gives the farmer who has always been limited by his circumstances infinite reach." Another leader says "It sows the seeds of desire for their own development." What effect the radio will have on the rural church and the Christian life of rural communities remains to be seen for it will be more easy to distinguish values after the "novelty" has lessened.

But is the rural church leading its community? One farmer says, "I find the rural churches are taking a place of leadership in their districts wherever they are keeping up to date." The great problems of the world are staged in these rural communities and "it is a God-given privilege to get into sufficient touch with the life of one small community to help it to help itself."

The question is asked in our text, "Is it too much to ask of the entire church, in city, in town, and in country, to enter into a new rural church movement, the purpose of which shall be to make the church the center of every rural community? This will mean many readjustments. It will mean resident pastors in larger parishes where now we have absentee preachers in divided parishes. It will mean many new applications of the gospel to present-day needs. But the burden of Jesus' ministry was to *apply his gospel* to the needs of the people of his day. He overthrew the tables in the temple and the traditional beliefs all about him in order to keep religion from being robbed of its life. His gospel today is still of the abundant life."

HELPFUL HINTS FOR MEETINGS

For Town and City Groups

Let a group make a trip into the neighboring country and report on the following observations.

1. The economic center of the community visited. 2. The type of roads traveled. 3. Modes of travel and transportation used in community. 4. Mail service available. 5. Type of machinery used by farmers. 6. Type of schools, one room or consolidated. 7. Churches, number, denominations, buildings, etc. Are the churches serving up to their opportunities?

For Rural Groups

Discussion 1. What do you mean by "our community?" 2. Are modern inventions making the task of the church easier or more difficult? Has our Church arranged its program to meet the changing conditions of our times? 3. Would the "county program" suggested on pages 29, 30, be beneficial to our work? Can it be done?

For Both Groups

1. Are the rural churches meeting the needs of their communities? 2. Discussion. Why is the rate of church attendance lower than fifty years ago? What are we doing about it? 3. A satisfying home life—city vs. rural community. 4. Let all radio owners "listen in" during the month for radio items that are distinctively Christian and for items that effect the Christian life of the community and report at meeting.

THE GOSPEL OF LABOR

But I think the King of that country comes out from His tireless host,
And walks in this world of the weary, as if He loved it the most;
And here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for Him.

He cancels the curse of Eden, and brings them a blessing instead:
Blessed are they that labor, for Jesus partakes of their bread.
He puts His hand to their burdens, He enters their homes at night:
Who does his best shall have as guest the Master of life and of light.

And courage will come with His presence, and patience return at His touch,
And manifold sins be forgiven to those who love Him much;
And the cries of envy and anger will change to the songs of cheer,
For the toiling age will forget its rage when the Prince of Peace draws near.

This is the gospel of labor—ring it, ye bells of the kirk—
The Lord of Love came down from above, to live with the men who work.
This is the rose that He planted, here in the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil.

—Dr. Henry Van Dyke.

Foreign Correspondence

MISSIONARIES BIRTHDAYS

YOUR PRAYER

When the battle is long, and I'm weary with strife—
When legions of sin and evil are rife,
I feel—and new courage flows into my life—
That you are praying for me.

When victory comes out of seeming defeat,
And the dark lowering clouds shine with rainbows replete,
'Tis then that I know—and assurance is sweet—
That you are praying for me.

I'll gird tighter my armor and advance in the fight—
With a staunch heart and brave I'll battle for right,
I'll blench at no danger, and quail at no might,
If you will keep praying for me.

—Selected

December 6 Miss Mary Kyle
December 7 Miss Gertrude Horst
December 7 Miss Hazel Ewing
December 7 Miss Laurella Dickson
December 10 Miss Jean Morrison
December 12 Miss Ruth Beatty
December 16 Miss Helen Artman
December 17 Miss Kathryn Beattie
December 18 Miss Sarah Meloy
December 18 Miss Margaret Fehlman
December 18 Miss Emma Stauffer
December 19 Miss Dora Whitely
December 19 Miss Edith Pratt
December 24 Miss Mary Coie
December 25 Miss Anna B. Criswell
December 27 Miss Roma Beatty
December 27 Miss Willa Ramsey
December 27 Miss Luella Denny
December 29 Miss Mary Martin
January 5 Miss Mary Frances Lincoln
January 7 Miss Kate E. Spencer
January 11 Miss Margaret L. Murdoch
January 11 Miss Zarra S. Hoon
January 14 Miss Ruth A. Warnock
January 15 Miss Dora E. Giffen
January 16 Miss Ida B. Whiteside
January 23 Miss Georgia E. Wengert
January 24 Miss Minnehaha Finney
January 28 Miss Lillian A. McConnell
January 28 Miss Frances Turk
January 30 Miss Mary K. Coventry
January 31 Miss Evva P. Hartig

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

AT HOME IN ADDIS ABABA

By Mrs. Fred L. Russell

I visited so many of your Women's Missionary Societies while we were home last year that I feel indeed I am writing to many personal friends as I think tonight of you all.

The Lord marvelously cared for us all along the journey and we are delighted to be back in Abyssinia again. After a year in luxury-loving, living-at-ease America the need and want and poverty here seem greater than we realized before.

We had a very interesting and pleasant ocean voyage from New York, so calm that even I—poorest of sailors—wasn't ill a moment. As we were nearing Egypt we were thinking how nice it would be to see our friends there but as we were headed for Khartoum and Sayo we had only a day's stop in Port Said (where no missionary in Egypt would go unless of necessity). Imagine our great surprise two days out to receive a radiogram "Stop in Egypt, proceed to Addis Ababa." As we repacked we wondered and speculated and exclaimed. I thought of the things I should have brought that I would need in Addis Ababa and the things we did bring which I would not need. When we arrived in Egypt we were saddened by the information that our transfer was due to the effect of the

altitude on Rev. R. F. Shields, and his leaving Abyssinia.

We had five days at Sidi Bishr and Schutz with the missionaries assembled for Summer Association—a wonderful treat for us. Then we proceeded to Jibouti on a French ship. There was just one other English speaking person abroad and

MRS. FRED RUSSELL
Our New Associate Editor
Addis Ababa, Abyssinia

our French is scarcely mentionable, still less understandable. The menu was in the most extravagant French and unfortunately one had to order whatever one wanted to eat. It was well for us that all the food was good for we just pointed to the most interesting looking name; however it was a bit disconcerting when we were ready for dessert to run down the list to where desserts ought to be and then get potatoes or eggs done in some glorified way. At the childrens' table the food was put on "family style" so I was saved ordering five things to get one which they should eat. The slight difficulty of language was as nothing compared to the heat. The Red Sea is always warm but in August it is unbearable—the children looked like they had small pox and scarletina combined by the time we got to Jibouti. It was even hotter there but we had to wait only two days until the bi-weekly train for Addis was ready for its three day trip. You know it is literally three "days" for the train does not go at night but "ties up" at a place where the traveler has his choice of the *one* hotel, which supplies greasy food and doubtfully clean beds and a 5:30 a. m. breakfast in order to allow passengers to get aboard the train for the next day's trip. We climbed from sea level to 8500 feet altitude at Addis Ababa so the temperature was considerably different by the last day. It rained all day; the cars all leak through the lighting systems which are never used to light, so it was only our eagerness to see our friends, American and others, that kept our spirits up.

Happy as was our furlough, it is indeed a delight to be back at work again. Ras Tafari called Mr. Russell for a visit with him and seems to be just as friendly and cordial as ever. He and all the authorities are much concerned over the political condition here now. We do hope there may not be war!

Our things have not yet arrived so we are just camping in our house awaiting the happy day when they do arrive and we can have dishes enough to go around and not have to run to borrow a teacup when guests come. One domestic tragedy has already occurred. On our previous term in Abyssinia our largest mirror measured 12 inches by 14 inches so this time my kind husband said I should have a decent one. In London mirrors were very moderately priced and he bought a nice long one which he added to our hand luggage that it might not get broken. He carried it all the way here and it was proudly installed in our home. Just one week did it reflect my need of dieting and the growing roses in the children's

cheeks. Then—a little German boy in play, threw a marble—there ends the tale. It teaches one that there is a practical need for the Biblical admonition "take joyfully the spoiling of your goods." Any way I am not daily reminded that I still need to reduce!

It is saddening to ride to the market and shops and see the lepers all along the way begging, and people afflicted with many other forms of disease too that might be healed. When we realize how much we have been given we wonder how we can ever give out enough to even things up. It is a comfort to know that the George Memorial Hospital is daily serving many who would otherwise be as these helpless ones in their suffering. Not only is it wonderful to be able to minister to the great physical need but also to minister to the spiritual needs. There is a daily gospel message by one of the missionaries and the Bible woman for the women and children and a talk by dear crippled Christian Dusta for the men. Oh, I dare not get started talking about these folks over here; I only wish you could see them. During services on Sabbath day a man brought in his wife in terrible condition from a beating he had given her some time before; the wounds had become infected; he really didn't want her to die he was only disciplining her! The two crippled men who are not bedfast have just one pair of crutches between them, so one comes down to services then a boy runs back and carries the crutches to the other and he comes down. A dear little boy suffering from burns is carried down in a deck chair for the service, when he ought to have a wheel chair. However poor the equipment may seem to us it is so much better than these sufferers would have, were this help not given them, that it is a cause for great thanksgiving. Best of all they learn about Jesus and His love for them and some come to believe!

We are thankful that the children are well, especially Murray, who is rosier and sturdier than ever in his life. He and Carolyn are so delighted to have a horse to ride again, they do not miss the quicker modes of transportation as the grown ups do.

We all covet your prayers that we may have the "mind of Christ" and know better how to work the works of Him who sent us.

NEWS ITEMS FOR SEPTEMBER
ADDIS ABABA

We are greatly rejoicing over a steady increase in interest and attendance in the Sabbath services. During August the average was 85 and for September 131 with 158 on last Sabbath. Since this was a great Holy day attended with feasting we feared we would not have even the usual numbers.

Last week we had 51 patients in the Hospital; a few have gone home well and about 45 are in at the moment. The private rooms are in constant demand, nine full pay patients are occupying them at present. The clinic averages between forty and fifty daily.

This is "Muscal burning of the Cross," a time of great celebration. How empty all the rites and customs when so very few know the meaning of any of it, especially the true significance of the Cross!

The pupils of the Girls' Boarding school were given a three day holiday and most of them went home even for so short a time, under protest.

The missionaries are enjoying the visit of two American business men, one of whom is a patient for a few days in the hospital. Next week the Field Museum party of collectors are expected.

SUDAN

Mrs. D. S. Oyler, Editor

A SABBATH AT DOLEIB HILL

By Mr. John McBride

Doleib Hill is a beautiful spot on the Sobat River. It is surrounded by the Doleib palms, from which the place gets it name. These trees grow nearly as tall as our Egyptian palms, but the trunks are smooth, and the leaves are larger. There are many other kinds of trees, too, but they are not as outstanding as the doleibs.

Then there are other reasons for the spot being beautiful. It is called "Hill," because it is the highest spot in the vicinity. It is really only a mound of earth that was used long ago by the natives as a burying ground. But this gives the Mission a prominence over the neighborhood that could not be excelled. The mission residences are all that could be desired in the way of homes, and the time that I have spent in one, leaves nothing to be desired of family life. The sunsets are as beautiful as the spot itself, the sky glowing with red, purple, and gold, and colors indescribable every evening. The sunrises, though I have not seen many, are always trying to outdo the sunset of the evening before.

This is the only Christian community within fifty miles, and the only Protestant community within two hundred miles. Distances are great in the Sudan and one can never afford to refuse hospitality to any one that comes, least of all to a Christian.

Malakal is the *muderia,* or capital of the Province of the Upper Nile. There are different battalions of soldiers stationed there to keep order within the Province. At present there are some regiments of the Equatorial Batallion stationed at the capital. These men are from Equatorial Africa, mainly from the Mundu, Zande and Akakwa tribes in the farthest province of the Sudan. They are not Mohammedan people, but are mostly pagan. Some have been reached by the Church Missionary Society, through various stations established among the tribes. Thus it is natural that among the soldiers in the Battalion there would be a few Christians.

Major Withers spent one Sabbath at the Mission, and asked if the Christians might not attend the services at the Mission Church, since there was no other place for them to go. The invitation was heartily extended for the next Sabbath, and for every Sabbath that any wished to come. Word came during the week that about twenty of the men would be present among us for the Sabbath day, marching across country from Malakal, a distance of fifteen miles, in charge of Captain MacLeod. This fact was announced to the native Christians, and all set to with zeal to prepare for the visitors. Dr. Oyler set forth upon a hunting expedition that netted a tiang, which was to supply the meat for the soldiers, and incidentally, for the white people, too. Houses were prepared for the men to sleep in, and the natives were to entertain the visitors.

The Captain arrived with his men about nine o'clock. They had found the road very good, which is unusual at this time of the year, for the country round about Malakal is in the rainy section during the summer months. They lined up in front of Dr. Oyler's home, looking like a small group of soldiers ready to receive their assignments. They were shown to the houses in which they were to stay. It was now time for Sabbath School, and all of us repaired to the church building which is near the homes of the natives who live on the compound.

We found Mrs. Oyler in charge there, with the church almost full of natives. The church is a brick build-

ing, red in color, with a thatch roof. These roofs are interesting to me, for I have never seen any like them. They are made from the tall grass that is cut out on the great plains that extend for distances. This grass is then tied into small bunches, and tied upon the roof. The gathering of the grass is done by women, for it is not thought to be men's work.

The building is about fifty feet long, and twenty-five wide. It is lighted by many windows, which however have no glass, only wooden shutters. The floor is of cement, as are most of the buildings in this section, on account of insects eating their way through into the buildings. There are two rooms; one, the main church: the other, at the back, a Sabbath-School room on Sabbath, and a schoolroom during the week. The pulpit is on a raised platform, also of cement. The pulpit is a home made affair, but serves its purpose very effectively. One would not expect to find a magnificent mahogany pulpit here. This one is covered with a piece of cretonne, and has a door in the back to put books in for safe-keeping.

There are no pews. All around the room are little benches, about six inches high, upon which some of the people sit. There are two benches a little higher, which are used as a choir loft. These are the decorations, and they are few; but when the church is filled with people there is no need of further ornamentation.

As we neared the church, we saw a mass of spears outside the door. It would seem that this was no peace-

AS THE CHURCH DOOR AT DOLEIB HILL LOOKS ON SABBATH MORNING. THE MEN LEAVE THEIR SPEARS AT THE DOOR BUT TAKE THEIR CLUBS IN WITH THEM.

ful gathering for the purpose of worshipping God, but rather to pay homage to Mars. Only the doorway was left free from the spears; the rest of the front of the building was covered. There was not room enough here, and many of the warriors carried their weapons to a nearby tree depositing them in its branches. War clubs were in evidence too, though some of these are carried by the owner into the meeting.

Passing under the doorway, guarded by the spears, we entered the church. It was almost full of

natives. At one side I noticed that one of the higher benches that I have mentioned before, was occupied by six of the Christian men. These I found out later, were the choir boys. The position was given to those who first came to the church in the morning, and is a coveted position; for this reason, these same men attempt to hold their advantage.

Because of the special occasion, the Shullas were dressed in their best. This consisted usually of a little more grease in the hair, and on the body, with a few beads as ornaments. Most of the grownups wear a "suit" which is a cloth thrown around the body, and tied in a knot over the right shoulder. Many of the children do not wear any sort of clothes, though I have noticed that most of the children of the Christian families are dressed.

One of the boys had a weird appearance. He wore the head of a hyena, and if one could not see the boy's head, but only that of the hyena, it would almost make a shiver pass through the body. Another young man was bleaching his hair, and he had shaped it into a cow's horn to show the visitors that he was dressed up to greet them.

The people sit on the floor of the church. They sit with their knees folded under them, the most uncomfortable position that one could take. They do this as a sign of respect to the "chief" as they call Dr. Oyler, and stay in this attitude all the time of the service. If one should forget insofar as to sit with his knees unfolded, one of the older men or women quickly gives him a punch. It is enough. He knows what is has been given for. Even the little children know the custom, and follow it.

After Sabbath School, the people were dismissed for a short time. The Shullas are badly bothered with the salivary secretion, and the missionaries have a hard and fast rule that once a person leaves a room or meeting he cannot return. Consequently they are given intervals in the church service for this.

The church soon filled again, and this time was full to overflowing. Time after time the people at the back of the building were told to move forward, so that the late comers could have a place to sit. The Sabbath-School room at the back of the church was used for the women and children, and other of the latecomers, who could not find a seat at the other side. There are always many who come late for the simple reason that the natives have no way of telling time other than the sun. At the very end of the service, there were still more approaching the church. Many of the people were attracted by the visitors, and came to see what would happen. The normal crowd at church fluctuates all the way from one hundred to three hundred, but on this day the attendance was well on to six hundred. There are over a hundred Christians, and many others who are interested in the services. These last will probably be the next converts.

The readers all know of the greater or less confusion attending a like crowd in a church at home. The same readers would be surprised to see how quiet these semi-barbarians kept during the service. Scarcely a child made any noise, there were no sudden hushes that we see so often at home, for there had been no preceding confusion. But this had to be taught to them.

The service itself was very impressive. The natives sang several songs that have been translated by the missionaries from the English into the Shulla. Some of the tunes that were used were native, and others Western tunes. I was agreeably surprised in the singing of the people. They have no musical instrument to guide them, nothing but the voices of the missionaries, yet they sang our Western tunes as well as an audience in Amer-

ica would do without the help of an instrument. The native tunes I could not judge as well, not knowing them. Their music is not like other eastern music, but has a very recognizable melody.

Dr. Oyler preached the sermon in Shulla. Every one present listened intently all through it. He did not preach long, because he says these people are children, and therefore they should be treated like children. He called upon one of the native Christians to pray at the end of the message. Then he asked the soldiers if they would not sing some songs for the natives. They complied willingly, singing several songs in a good manner. The natives seemed surprised that these soldiers from far off knew some of the same tunes that they did. I have said before that the soldiers were from the Equatorial Province. Their language cannot be understood by the Shullas, but that is only half the difficulty; they cannot understand Shulla. But that did not deter them for one instant. They sang as heartily as though they had been in their home land and church. It must have been an inspiring thought to the Shullas that here was a different people speaking another language, and yet believing in the same God that they did, worshipping Him in the same manner.

After this there was another song. The Christians always stand up to sing, to show them to be different from the non-Christians. The benediction was pronounced, and the service was completed. But not all. The natives came around to speak to the soldiers, and gave them a very hearty welcome. Many of them came and spoke to us also, showing that there was happiness because we were among them. Each man went out, picked up his spear, and went home with the soldiers. There was no confusion in the selection of weapons, as each one knew where his had been placed.

In the afternoon Mrs. Oyler had a prayer meeting with the soldiers and a few Shullas. It was a strange sight to witness. She would have a Shulla song, then a Bongolla, a Shulla native would speak, later a Bongolla. At the end prayer was offered both in Shulla and Bongolla at the same time.

The soldiers spent the night in their huts. The Captain told them to be ready to start at four-thirty in the morning, so that they could get a long way before the sun got too high. I only heard the Captain leave the next morning, it being too early for us.

This all makes a fine story. But the point of all that I have written is yet to be said. It is the community spirit, the willingness to help all comers, and the marvelous manifestation of the goodness of God that I have tried to give a hint of in this article. Never a soul in need will be turned away unsatisfied in this Oasis of God; amidst all the desert of Mohammedanism and Paganism flows the Water of Life. The missionaries have started something here that they will not be able to finish, but they don't need to: it will be done according as the time is ripe, and that time shall be right soon. This is shown in the kindness of the natives to the strangers in their midst, whom they accepted and cared for better than their own. There is yet a mighty work to be accomplished in the Sudan, but I am an optimist, and I believe that God will not forget the effort that has been put forth, but use it for His kingdom.

All ends of all the earth shall hear
And turn unto the Lord in fear;
All kindreds of the earth shall own
And worship Him as God alone.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

WHITE MEMORIAL HOSPITAL

By Miss Laurella Dickson

The White Memorial in Pasrur is indeed a very interesting little hospital. It is pleasing to have the sick Christians come to us from villages where they can get no medical help. We frequently have non-Christian village patients, as well as those who come to the daily clinic from the city.

This year we were asked by the Municipal Committee to vaccinate all babies in the city who had never had a primary vaccination. Over 250 of them were vaccinated.

Plague inoculation is now much in demand; rats are dying in the city, which is a sign of plague and the people very much fear this disease. It acts very quickly. We had a case recently which we feared was plague; we segregated the patient and watched her carefully and were glad when our fears were not confirmed.

The family wards here are a great blessing; many times a mother can not leave her children to come to the Hospital, so Dr. White has provided three wards where entire families may be accommodated, where they do their own cooking while the sick one is being cared for. In this way the mother's mind is at ease as she can see her children when she is able to do so. Sometimes it is a sick child, or a husband. These rooms make it possible for Christian men to occasionally be taken in as patients; they are quite separate from the main building.

PASRUR DISTRICT

By Miss Evelyn Tromans

Pasrur district is rather hard hit these days; Miss Kyle has been transferred to Shiekhupura for the summer and Mr. Campbell who met with a rather serious accident is in the hills awaiting recovery. This leaves "yours truly," a very inexperienced person alone in the district. The experience may not be very profitable for the Indian people but is doing me much good.

Sialkot Presbyterial Convention was held in Zafarwal, and it was one of great enthusiasm. The program was entirely arranged by the Indian women without the help of a missionary; it was splendid. Six village women attended from Pasrur district and five of them took the examinations prepared for the Elders; all passed. The one who did not take the examinations told me she would be ready with two year's work next year; it is a three year's course.

The summer Bible school is now in session. We were a day late beginning because of the heavy rains which made the roads too bad for the people to come over. I wish you could see our compound, it is like a barnyard; the village families had to bring their live stock with them. There are twenty families so quite a collection of goats, cows, buffaloes, fowls, etc. There are children everywhere, such dear kiddies, whom I have every morning for a little Bible class. They are bright and learn their stories and verses in no time. When class is over I put the Daily Dozen on the Victrola and put them through a few exercises. It makes them very happy; they think it a new game.

Plague has been bad in some parts of the district but the Christians have been spared so far. We will have all the workers and their families inoculated before they return to their villages.

Don't forget Pasrur district in your prayers. I feel the need of your prayers. I have been grateful for that promise—"If any of you lack wisdom let him ask—." When we ask He does fulfil His promise.

PASRUR
GIRLS' BOARDING SCHOOL

By Miss Ruth Warnock

Our new school year begins the first of April. At that time we promote the classes and begin the work of the new year. It is always interesting to see the new girls as they come in; they are very shy and timid at first but soon become accustomed to the ways of the school and get to feel quite at home. Last year we had the Doctor come and give them all a physical examination. This was a great trial to the new girls; in their eyes the stethoscope was some mysterious instrument of torture. I saw several of them in tears, but even then didn't realize what the trouble was until one of the older girls said —"Miss Sahiba Ji, they are afraid." It took quite a bit of coaxing to get them through the ordeal. The first time they all had quinine was another difficult period, but they all lived through it and are now thoroughly at home.

We have 140 boarders and 23 day scholars. We have seven cottages in which the girls live, 20 in each cottage; they do their own cooking, washing, etc., in addition to their school work. Nine girls finished the Eighth class last month, three of them will go on to our High School in Pathankote, four will take the Normal course in Sialkot with the expectations of becoming teachers and two will remain in their homes. Please pray for these girls that wherever they go or what ever they do they may be true to Christ.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

SOME FIRST EXPERIENCES WITH ARABIC

Dear Friends:

This Spring we new missionaries were sent out for a couple of weeks to various mission stations to get some practice telling Bible stories in Arabic. It was a wonderful experience. I spent two afternoons going around from home to home in Tanta, accompanied by a native Bible woman who knew not a word of English. Thus what talking we did had to be done in Arabic. I am afraid the conversation lagged somewhat at times. This Bible woman came from a town where she had had little if any opportunity for education. Through missionary interest and help, she not only received some belated education, but has through her training in the Tanta Bible Training School developed into a fine spiritual worker, a living testimony to the power of Christ to transform and ennoble a human life.

The homes we visited were partly Coptic, partly Mohammedan, and differed greatly in degree of wealth or poverty. We found the women sitting around on the floor, usually, as is their custom, but often chairs were brought in on which they insisted that we should sit. It was with great difficulty that we again and again refused the Sharbat or Zazooza, soft drinks which are brought in as a matter of polite custom, or the Turkish coffee, which is of the strongest, blackest variety. You can readily understand the difficulty of having to eat or drink something in every home one may visit on an afternoon!

After the preliminary exchange of greetings and inquiries, the Bible woman would introduce me and let me tell my story. Can you imagine my feelings the first time I faced a group of grave, attentive faces all waiting for me to interest them in the story of the "Prodigal Son" in Arabic? It was certainly like launching out into an unknown deep, wondering where or how I was going to come out. By the time I had told the same story in seven different homes

on the same afternoon, however, the worst was over. The Bible woman was most kind and helpful, and didn't laugh at my mistakes.

Part of this time of practice missionary work was spent in the town of Basyoum which we reached by travelling for some distance on the Delta car, a real box car. It has been specially and most conveniently designed for mission purposes, and is divided into five small rooms,—two bed rooms (one combined study and bed room), dining room, bath room and kitchen.

The environs of Basyoun are beautiful,—lovely wheat fields were all ripe for the harvest when we were there. Stretching toward the horizon was a picturesque landscape of golden fields, canals and trees. Taking it as a whole, the Delta is perhaps the most beautiful part of Egypt, for further up the Nile, the green strip narrows, and more of the barren desert is visible on both sides. The town of Basyoun itself is not attractive, but certainly interesting. Here people have lived for untold generations in the same sun baked mud brick buildings. Often we found the houses divided up to accomodate several families, all related, and forming sort of a patriachal group. Geese, goats or chickens were often among the first inhabitants that greeted us on entering. The floors were usually of plain dirt, but when we had meetings in the homes large mats made of river reeds were spread over the floor, and these wonderfully improved their appearance. The people were willing and glad to have us visit them and listened to the Gospel messages with interest. Crowds of them often followed us down the streets and we were begged to visit them in their homes. Of course we had to refuse many of these invitations and confine ourselves to a few special meeting places in the homes. In the evenings we would go to the home of the native evangelist, where we would sit in one room with the women, while he or his son would preach to them from an adjoining room where the men were gathered.

One afternoon while we were there Miss Finney took me with her to a near by village to visit a Protestant Christian family where there had been a death during the previous year. This being the eastern Easter time, at which it is customary to mourn for all who have departed during the past year, we were not surprised to find the widow sitting in an open court surrounded by a large group of sad faced women, mourning for and talking about the dead husband. We slipped in quietly, and were received with signs of real appreciation, for the woman knew Miss Finney. Then Miss Finney took out her Bible and read passage after passage of comfort and hope, showing that those that know the Lord need not sorrow as those that have no hope. And as she talked the women seemed to enter into the spirit of what she was saying, and to feel the divine love back of her words. To me it seemed a most beautiful scene, fraught with the presence of the One who wept at the grave of Lazarus. What a joy it is to be able to bring words of life to those who sit in the presence of death.

Our environment when out in the villages was in many ways not different from that of the ancient Egyptians. And the great bulk of the people are apparently not any nearer to God than they were then. Thousands of villages, we are told, are still unevangelized. That is why we missionaries are here. Through our educational, evangelistic, and medical work a leavening influence is continually going on, and many have been won to Christ. In our schools alone we have between sixteen and seventeen thousand pupils, daily receiving definite, evangelical Christian instruction. But there is still much ground to be covered, many souls to be won to Christ.

GUDRUN CHR. ESTVAD

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

A Christmas Greeting

My Dear Friend:

It is Christmas time and I am thinking of you. I am sending you a little gift, The Womens Missionary Magazine, which will bring you good news from far countries every month of the year.

I hope it may give you great pleasure and that it may help make the year 1927, the best year of your life.

Cut this out, sign your name to it and send it to a friend. Send us her name and address and one dollar for the subscription.

AN HONOR ROLL

Within the past few weeks we have received many beautiful letters telling us how much the WOMENS MISSIONARY MAGAZINE is appreciated and enjoyed. These kind words have been very cheering, especially when accompanied by a long list of subscriptions.

The Literature Secretaries of the West have been doing some excellent service. Ottawa Kansas, which was the first society to put a Magazine in every home, still sends a fine list.

Winchester Kansas sends a list of 32 subscriptions and a letter telling of their method of securing these. The writer says: "We served dinner to the County S. S. Convention and with the proceeds placed a Magazine in every home."

In Kansas City, Kansas, the Literature Secretary canvassed the congregation and secured a goodly number of subscriptions, but she wished every home to have the Magazine. She took the agency for a valuable commodity and used her profits for subscriptions. She had sent in more than seventy subscriptions, when an accident laid her aside. But she wrote

a cheery letter from her invalid's chair saying that as soon as she was able to work again that she hoped to complete her task.

Sparta Young Women wrote: "We are a 100% society now. Every member takes the Magazine."

Tulsa, Oklahoma, one of our youngest Home Mission churches, sent at one time 69 subscriptions.

Turn to the Statistical report for 1925 and note some California societies. Pasadena, 37 members, 41 Magazines; First Los Angeles 84 members, 71 Magazines; Long Beach 70 members, 70 Magazines; Santa Ana 69 members, 75 Magazines.

There may be other societies which have reached the goal. We shall be glad to hear of them.

In thinking over these wonderful reports, we are led to a few conclusions: 1. In these societies the women believe that THE WOMENS MISSIONARY MAGAZINE is necessary for information, inspiration and efficiency. 2. Some one (presumably the Literature Secretary) is diligently pressing the claims of the MAGAZINE. 3. Some one (presumably the Literature Secretary) believes that by her service in spreading missionary information, she is helping to extend the Kingdom of Christ on earth.

If every woman's society, to say nothing of the Young Women's societies, should come up to standard of these nine we would need to print 12,000 additional copies of the Magazine every month.

Dear Literature Secretary, in every congregation, may we count on you to do your very best to bring your society up to the goal?

A WORLD FELLOWSHIP OF INTERCESSION

Friday, March 4, 1927, is announced as the Day of Prayer for Missions. For years women of America have observed the first Friday in Lent as a day of prayer. In 1927, the observance will be world wide. In the response to the call issued by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions, letters have been received from Great Britain, Europe, China, Japan, India, Korea, and other lands revealing the longing of the hearts of the women of the world for a world's day of prayer for missions.

It is hoped that in tens of thousands of cities and communities in America, women of all denominations and all races will meet for prayer on March 4th. A special program, "Pray Ye Therefore" has been prepared. The price will be announced next month. Orders should be sent at an early date to denominational Board Headquarters.

A call to prayer is printed in a separate leaflet which contains also a Cycle of Prayer. It is hoped that hundreds of thousands of women will follow this cycle of prayer for weeks in advance and that daily prayer with the women of the world will become a fixed habit. Copies of the Call to Prayer should be ordered for distribution immediately. Supply may be procured, free, from denominational Board Headquarters.

Reports of the observance of the Day of Prayer in 1926 have been received from 47 states and from Canada. From many small towns came such messages as "For the first time, women of all denominations met to pray together. We hope that every year now we may continue to observe the day together." Many letters tell of the fact that much time was spent in real prayer. Letters from pastors comment on the spiritual value of the observance of the day and of the inspiration brought to their churches.

From one woman in a small town in the middle west came the message, "The Day of Prayer service was observed in my own home. I enclose the offering of 40 cents to be divided between the home and foreign objects."

From about 650 cities and communities contributions made on the Day of Prayer were sent to the office of the Council and the Federation for work among Farm and Cannery Migrants, Women's Union Christian Colleges in Foreign Fields and Christian Literature for Women and Children in Mission Fields. To these three objects suggested for gifts in 1926 there is added a fourth object for 1927—Religious Work Directors in Government Indian Boarding Schools.

As the announcement of the Day of Prayer for Missions goes forth, thousands of women give answer, "Let us pray."

THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS ANNUAL MEETING, ATLANTIC CITY, JANUARY 8-11, 1927

The Annual Meeting of the Federation of Women's Boards of Foreign Missions will be held in Haddon Hall, Atlantic City, January 8-11, 1927. The general theme will be, "The Family of Nations in the Kingdom of God."

The executive committee will meet on Saturday and there will be a meeting of missionaries on Saturday evening in charge of Mrs. Thomas Nicholson and Mrs. Samuel Thorne.

On Sabbath morning, as last year, there will be a service of worship. "Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled."

Sabbath afternoon the meeting will be in charge of young people. Representatives of the Foreign Missions Conference are members of the Program Committee of which Miss Grace Parker of the Federation is chairman. Boards are asked to include in their delegations young people—the young women's Secretary or a college representative.

There will be three periods for discussion. Miss Margaret Burton will act as chairman of the Committee on Findings. Salient points from the Findings of the last annual meeting will be selected for consideration especially with a view to learning what has been accomplished by the different constituent boards during the past year.

On Tuesday afternoon there will be a joint session under the auspices of the Departments of Home Base Cultivation of the Federation and of the Foreign Missions Conference. Subject: The Missionary Task To-day Abroad and at Home.

COLUMBIA HOSPITAL

Will the friends of Columbia Hospital please remember her when storing their winter supply of potatoes, cabbage and all winter vegetables? Our family is large and our needs are many.

MRS. S. A. TAYLOR
Donation Secretary

DOLL MESSENGERS OF FRIENDSHIP

There is still time to dress a doll to be sent to Japan with the "Doll Messengers of Friendship." For information write to Mrs. Jeannette W. Emrich, 289 Fourth Ave., N. Y.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

A CHRISTMAS WISH TO ALL

"A bright and blessed Christmas Day,
With echoes of the Angel's song,
And peace that cannot pass away
And holy gladness, calm and strong;
And sweet heart carols, flowing free;
This is my Christmas wish to Thee."

F. R. Havergal.

The Christmas season has come again. God has continued our lives, and we see all around us evidence of the coming holiday. The stores are adorned in red, green and gold, radiating good cheer and gift suggestions.

At this time may we think of the great Gift God sent to the world. He gave His best gift to us. His love for us was so great that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life.

We have presented our Thank-Offerings, our expression of gratitude to Him for the blessings showered upon us during the year.

As our hearts are filled with joy and rejoicing at this Christmas time, may we also give honor, praise, and gifts to Him the giver of all our gifts.

GIVING THANKS ALWAYS FOR ALL THINGS IN THE NAME OF OUR LORD JESUS CHRIST, TO GOD EVEN THE FATHER. Eph. 5:4.

THANK-OFFERING STEPS

Wake up the indifferent and careless.

Get up into close touch with Him who is your strength.

Go up higher in aims and efforts.

Take up study of work that needs help.

Catch up if you have fallen behind in giving.

Keep up by more liberal giving each year.

Pray up gifts out of closed pockets.

Talk up what wonderful blessings God has given His own, through their giving gifts of gratitude.—Mary Clokey Porter.

TAKE TIME TO PRAY

God gives time.
We should use it for Him.
Set apart a stated hour.
Let it be filled daily with prayer.
Be definite in your petitions.
Pray for the salvation of souls.
Pray for all workers.
Pray for all work.
Pray for enlarged contributions.
Pray for more liberal Thank-Offerings.
Pray for the true spirit of giving.
Pray for those not interested in His work.
Pray for our 1926 Ingathering.
Pray the prayer that reaches heaven, the fervent prayer.
WATCH FOR THE ANSWER!

PRESBYTERIAL TREASURERS

PLEASE KEEP IN MIND THAT THE 1926 THANK-OFFERING MUST BE IN THE HANDS OF MRS. J. B. HILL, GENERAL TREASURER, NOT LATER THAN THE MORNING OF JANUARY FIRST 1927.

WHAT THE BIBLE TEACHES ABOUT GIVING

God's word is full of instruction for his children. Many verses can be quoted on giving. We find in His word why we should give, what we should give, when we should give and how. Giving to the Lord is no new thing; it is as old as Abraham. Genesis 14:20.

The Bible teaches us:

That it is more blessed to give than to receive. Acts 20:35.

That giving is a Christian grace. 2 Cor. 8:7.

That tithing is a moral obligation. Mal. 3:10.

That giving should be systematic. 1 Cor. 16:2.

That giving to the Lord will result in both temporal and spiritual blessings. Mal. 3:11.

A recent writer in the *Illustrator* has found a verse on giving for each letter of the alphabet. We give these with the hope that they as well as "Gleanings on Giving," given last month may be helpful in the roll call for the monthly program.

"All things come of thee, and thine own have we given thee." I Ch. 24:14.

"Bring ye all the tithes into the storehouse." Mal. 3:10.

"Charge them that are rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate. I Tim. 6:17, 18.

"Do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

"Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity." 2 Cor. 9:7.

"Freely ye have received, freely give." Mt. 10:8.

"God loveth a cheerful giver." 2 Cor. 9:7.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." Pr. 3:9.

"If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." 2 Cor. 8:12.

Jesus said, "It is more blessed to give than to receive." Acts 22:35.

"Knowing that whatsoever good thing any man doeth, the same he shall receive of the Lord." Eph. 6:8.

"Lay not up for yourselves treasures upon earth, where thieves break through and steal, but lay up treasures in heaven." Mat. 6:19, 20.

"My little children, let us not love in word, neither in tongue, but in deed and in truth." I John 3:18.

"Now concerning the collection for the saints, upon the first day of the week let every one of you lay by him in store as God hath prospered him." Cor. 1:2.

"Of all that thou shalt give me I will surely give the tenth to thee." Gen. 28:22.

"Provide yourselves bags which wax not old, a treasure in heaven which faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33.

"Quench not the Spirit." I Th. 5:19.

"Render unto God the things that are God's. Matt. 22:21.

"See that ye abound in this grace also." 2 Cor. 8:7.

"The silver is mine and the gold is mine, saith the Lord of Hosts." Hag. 2:8.

"Unto whomsoever much is given, of him shall be much required. Luke 12.48.

"Vow and pay unto the Lord your God." Ps. 78:11.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." I John 3:17.

"'Xcept your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Mt. 5:20.

"Ye know the grace of our Lord Jesus Christ." 2 Cor. 8:9.

"Zaccheus said, Behold Lord, the half of my goods I give to the poor." Luke 19:8.

Selected.

QUESTIONS FOR THE MONTHLY PROGRAM

"He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?" Romans 8:32.

First—What is a Life Membership of the W. G. M. S.?

Second—What is meant by Life Membership Fund?

Third—How many of your society are Life Members? Give names.

Fourth—What reasons do you have this year for thanksgiving?

Fifth—Name ten blessings which we have that are not enjoyed by our heathen sisters?

"There's a gladness in my soul today,
And hope, and praise, and love,
For blessings which He gives me now,
For joys 'laid up' above."

WHY I GIVE A THANK-OFFERING

There is no more beautiful occasion in our churches than the annual Thank-Offering service. It is a time set apart by the women for recounting God's blessings and bringing an offering in recognition of His goodness. It presupposes that this offering represents the overflow of our gifts. Week by week and month by month, we bring our tithes but on this glad day we bring the accumulated money from our thank-offering boxes as a love offering to our King.

Not every woman in the church has entered into the full blessedness of this service. With the hope of leading some to a clearer conception of its meaning and purpose, let me give a few reasons Why I Give a Thank-Offering.

1. I give a Thank-Offering *Because I believe it is in accord with the teachings of the Bible.* The principle of giving runs all through the Scriptures. The Old Testament is full of references to this subject. The New Testament, likewise points out the duty and blessedness of giving to the Lord. There is a distinction between tithes and offerings. In several places "tithes and offerings" are mentioned, indicating a difference. "The tithe is the Lord's. It is holy." After the tithe has been given, there is the privilege of making a special freewill offering. And this is just what our Thank-Offering is—a free will offering.

2. I give a Thank-Offering *Because I am a Christian woman.* If I were not a Christian I suppose I I should feel at liberty to refuse to give any thing for the cause of Christ. And yet I would be unreasonable in such an attitude. For in this Christian land every woman benefits from the teachings of Christ. The non-Christian woman in America little realizes that her opportunities for education and self-development, her right to decide her choice of a husband, her position in the home, her equality with man before the law and a thousand other blessings are all due to Christian teachings and influence.

I am a Christian woman. I recognize what Christ has done for me. I have stood before God's people and have pledged my life, my service, my all, to help advance His cause in the earth. All I have comes from Him and in gratitude, my heart cries out "What shall I render unto the Lord for all His benefits toward me?"

I look around me for opportunities to pay my vows. On every hand I find places where I can render service. But I realize that my obligation is world wide. In order to help my sisters in the Southland, in the Mountains and across the seas, I must transmute my life into gold which in turn will be transmuted into life in a far away field. I do this because I am a Christian woman. It is a Christian conception and a Christian plan and according to the will of Christ.

3. I give a Thank-Offering *Because of the need of the world.* I received a rich heritage, that was intended for every woman in all the earth, and yet more than half of these women have have not even heard that a heritage has been left to them. Plainly this is not the will of the Master. Those last messages "on a mountain in Galilee" and on the

Mount of Olives meant that this blessed news should be told to every one. Where the news has not been told, where Christ's teachings are not made known, woman suffers immeasurably. She suffers physically, largely because of ignorance, but also because her life is held in light esteem. She suffers intellectually, for she is deemed incapable of acquiring knowledge; she suffers spiritually, because there is no one to teach her of a Saviour. In some of the non-Christian faiths she is not even counted in the religious ceremonies and is not expected to go to the place of worship.

These "sorrowful women's faces, hungry yearning, wild with despair or dark with sin and dread," pass before my mind in endless processions —the beautiful Japanese women, the bound-footed Chinese women, pitable Hindu child wives and widows, unclothed African women, black-robed Mohammedan women, millions upon millions of them who are living in sin and ignorance because no one has told them of the Way of Life.

My Thank-Offering will help to send the Gospel to these, and I gladly give it.

4. I give a Thank-Offering *Because of the success of the work.* In the darkness of heathenism there are here and there bright spots. Messengers of the cross have been telling the story of Christ's love to men and women all around the world. Many have believed. Wherever people become Christians, life becomes richer and better. Woman rises in the esteem of man, because his attitude changes and because her character changes. Schools and hospitals have multiplied in all our mission fields. There is a constant call for enlargement. The new buildings are already over crowded. There is an embarrassment of success.

I look over the statistical tables of our mission fields. I see that from a small beginning of four or five frightened, timid little girls who formed the first school in our mission in India, there have grown to be two thousand girls in our schools. I see that in Egypt sixty years ago a few ragged shrinking little girls, belonging to the poorest class were all that could be persuaded to attend school. Today six thousand girls, many poor to be sure, but many well-to-do and wealthy, are enrolled in our girl's schools. These lovely girls are eager to acquire an education. On one of those happy commencement occasions, in Pressley Memorial Institute, Assuit, or in the Girl's College in Cairo, sweet girl graduates give creditable performances before a great company, among whom are the proud parents.

Such interest has been aroused in the education of girls, that from scores of villages and towns in Egypt, India, the Sudan and Abyssinia the cry sounds forth "Come teach our girls." The number of schools, is limited only by the money and workers for their maintenance.

5. I give a Thank-Offering *Because it is a spiritual tonic.* The little Thank-Offering box which I see the first thing in the morning and the last thing at night is a constant reminder of God's goodness and likewise a constant reminder of duty. There are hundreds of things crowding upon one's mind, the routine duties of the household, the extra sewing and company, the church and social meetings, all these clamoring for attention. The little box says: "Just pause a moment; turn your mind heavenward. Have a thought for the multitude who need what you are going to put in here today." I reflect that I am what I am, by the grace of God. Had I been born in a heathen land my mother would have placed in my baby hand an offering for a hideous idol. She would have taught me to pray to that terrible monster; or, perchance in a passion of grief or fear she might have

snuffed out my life in her blind ignorance.

I was born in a Christian land. A Christian mother early directed my childhood steps in a Christian pathday. She taught me of the blessed Saviour so long ago that I have always loved Him. She taught me to express my love by giving gifts to my Master. Oh yes, I might have forgotten this, had the little box been pushed back in a bureau drawer out of sight, but with it standing right before me, I cannot forget. Nor do I want to forget. My life is strengthened by this daily pause and prayer before the humble little box.

6. I give a Thank-Offering *Because I am loyal to the Women's General Missionary Society.* The annual ingathering of this money is a part of the program of our organization. My Thank-Offering is really very small, but when it is added to the other offerings larger and smaller, it helps make a very large sum.

The Thank-Offering is used for every department of our women's work. It goes to the Southland, to the Mountains, to the Indians, to the foreigners in our cities, to Egypt, to India, to the Sudan and to Abyssinia. Without this money our work would be seriously crippled; with it the work is greatly blessed. If the offering could be doubled its working power would be doubled. This would be an easy thing to do.

The original plan of a penny a day from every woman in the church is still an unattained ideal. Year by year we have seen our Thank-Offering increase, but never have we reached the goal. What would the Thank-Offering amount to if every woman in the church would give a penny a day? The solution is very simple. There are 90,000 women and girls in the church. If each woman would give one penny a day or three dollars and sixty-five cents, then 90,000 women would give 90,000 times $3.65 or $328,500, which is double the amount of our largest annual offering.

Is this too much to give in view of what Christ has given us?

"God wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of wheat;
And still He asks His own with gentle pleadings
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store, we give to Him the best we have.
And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood,
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears, gave us the best He had."

MRS. JOHN P. WHITE

PROGRAM FOR THE MONTHLY STUDIES
for 1927

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THE WOMEN'S MISSIONARY MAGAZINE
XENIA, OHIO

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE; HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Ky., Miss Margaret Beveridge; Superintendent of Jubilee Hospital, Henderson, North Carolina, Mrs. Eva Johnson Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign —Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

SPECIAL FUND

The Y. W. special fund was $958.75 the first of November. Keep in mind the total amount needed, or $8,630.00. Also, remember that *a* contribution from *each society* to this fund is one of the "ten points" and the average of $1.00 per member is another one of the "famous ten,"—this a *presbyterial* effort. Some societies pay more than the $1.00 average, others not so much as the average. Thus, you see, it *is possible* for a presbyterial to strike a happy average successfully. Every society should be able to recite the items contained in the special. Every member of the society should be able to give name and station of each special worker and the name and location of the specially supported institution.

THE THANK-OFFERING

Of course you had one. That goes without saying. If you wish to know what the Thank-Offering means to women's work, make a study of the financial statement—the disbursements—as found in the July Missionary Magazine. This is part of Mrs. J. B. Hill's report as treasurer of the Women's General Missionary Society.

Just to thoroughly remind yourself,—*secretary* of the *young women's society* and *young women's secretary* of the *presbyterial,* please look up the November Missionary Magazine, *first page of Young Women's Department,* and read what is said concerning the *reporting of societies* in the *annual report.*

Where is that new society? Rumors come that it exists, but no facts to print in the Magazine have been received. Every Magazine should have several new societies reported in its columns. Please send data promptly and also inform your secretary of young women in the presbyterial of the new organization.

Is *your presbyterial* to receive the *pennant* for gaining the *ten points* and to *go down* in *history* as the *first one* to *hold* the *honor*? That depends upon Y-O-U!!!!

"IDEALS ON DEPOSIT"

The day is not long past when the idea of banks was very hazy in the minds of men for there were few such institutions. Then a secret drawer, or a moveable panel, a fireside hidden cupboard or, perhaps, the rag bag concealed the extra cash and valuables of the family.

Even since the bank has become a recognized institution, especially in times of war or stress, treasure has been hidden away in peculiar places, one favorite spot being in the ground in a garden or under brush or debris. Needless to say such concealed treasure did not increase in amount for such a "bank" pays no interest. If our investments would yield a profit we must place them where a return is possible, presumably the savings bank.

A man down in New Jersey recently deposited a $10.00 note, interest to accrue for one thousand years and

a little more. The earnings will reach a quadrillion of dollars, so he estimates. The proceeds are to be put at the disposal of the President of the United States and Government officials.

No doubt his computations are correct. We have no wish to seek to disprove them, but what the need will be one thousand years from now so far as our Government is concerned is problematical. This deposit of today may be most valuable then and again, it may be as dross. There are deposits however, that we are sure will yield a rich profit.

It was a high ideal the young woman wished to deposit in life's bank. So few considered her investments of first importance. Other things not so intangible were more attractive to them. True they were good, but not the best. She persisted day after day according to this ideal. Her deposit was increasing in value, but she was scarcely aware of it. The skeptical dubbed her "the idealist" or "the one with high falutin' notions" or "just plain queer and straight laced." But the end is not yet for her ideal is not banked here. Wait and see the result before passing judgment for the bank of heaven never disappoints. It never becomes bankrupt. It never fails to pay interest. It never ceases to be. The things of earth are transient, flitting away when we least expect.

This young woman was simply laying up treasure by daring to place her ideal on deposit, or, in other words, to set herself to make her life count. When her ideal is seen in its completed form, it will make the quadrillion dollars look like two cents. Every young woman should have a high ideal towards which she is striving. It should be a worthy one for is she not a being "just a little lower than the angels" to whom has been committed opportunity not shared even by angels? Her light so shines that others are led not only to live, but to live to *high* purpose.

Sometimes one grows almost weary trying to sustain an ideal, one that squares with God's word,—when, all about, those in good standing in the community do as fancy dictates regardless of whether it is constructive to living or not, and seem to be held in approval. Again we would say, not all reward comes here and now. Of one thing you may feel confident, if you have lived up to a high ideal, your influence has been uplifting and unconsciously souls have been drawn to God.

Will you not as members of the young women's societies, many of whom are of the age to have long opportunity for storing up high ideals, begin this year, if you have not yet begun, to place your ideals on interest? Ideals thus deposited will yield a priceless treasure, one that is beyond destruction.

Methods

HOW IT WAS DONE

It was a missionary society in a city. The house to house study class was growing smaller and smaller. A woman of vision thought of a possible remedy. She arranged for a meeting place in the shopping district in the director's office of her husband's business house. She bought an electric percolator and served coffee or tea and wafers. The diminished number, *three*—grew to *sixteen*. So much did the interest grow that the home study followed the completed foreign study.

HOW A TARDY SOCIETY BECAME PROMPT

This society was like many other societies, it was likely to drag from

start to finish. Finally a woman of force yet of pleasant qualities was appointed time-keeper. She sat, watch in hand and having the items on the program in mind she engineered the meeting. Should no one but the timekeeper and the president be present at the opening hour, the meeting was begun promptly. Habitual tardiness was broken up. Also, the business hour had only a specified time to complete its work and the women given *five* minutes each for their special parts learned that *five* did not mean *twenty!* Then those who remained away because of the laxness in opening and closing the meeting had no further excuse for absenteeism. The whole meeting was revived and the society prospered.

Ideas suggested by *Missionary Review of World.* Best Methods pages

—Editor

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

For more than a year the India Mission has had a Committee on Site for a new location for the Memorial Hospital in Sialkot. From time to time reports reached us, but nothing definite was accomplished, the principal reason being that we had no money with which to buy additional ground. It was first thought that the present hospital could be sold for sufficient money to buy land and erect buildings. The Mission now reports that they think that would be impossible.

For many reasons the Board hesitates to dispose of the Sialkot plant. Most of the land and a great deal of the equipment was received as a gift from Dr. Maria White. No one can adequately tell how generous she has been, but the city is growing out around the location and some of the buildings are very old and last of all they have been so badly injured by floods that it really looks as if the Lord were forcing us to change the location.

On October twenty-ninth the following cable was received from the corresponding Secretary of India, "New hospital site sanctioned. Placed in new program by Executive Committee. Can you send twenty-three thousand dollars purchase site-Cable Reply." Signed "Mercer."

This cable was held over until the regular meeting of the Board on the first Tuesday of November, when it was very carefully and prayerfully considered. A unanimous vote was taken authorizing a reply to be cabled, which read as follows, "Money forthcoming when required. Send us full details and particulars."

You will remember that this new location was not included in the New World Survey. Consequently we wrote to the Mission sometime ago stating that if they chose to drop out some of the objects for which New World money had been appropriated, the same amount could be taken for this new site. At a meeting of the Executive Committee, on July nineteenth, which was later endorsed by the Mission at the October meeting, it was decided to drop out the building of bungalows at Dhariwal, Gujar Khan and Eminabad. You are not to understand that these bungalows are not necessary, but, if they cannot have the bungalows and the new site, that the hospital work is the more urgent, because the medical work of the hospital reaches so many people with the story of Jesus Christ. We will keep you informed from time to time as the plan matures.

Our Treasurer, Mrs. Hill, received

a draft from India the other day for $76.25, as a contribution of our India missionaries for the Mrs. George Moore Memorial Fund. Sometime previous she had received contributions from individuals amounting to $12.00, making the total received from India in memory of our devoted Magazine Editor, $88.25.

All reports received tell of the wonderful Sialkot Convention. More than two thousand were in attendance and at no time was the audience less than seventeen hundred persons.

Dr. Jongewaard and his family are on the way home, his little daughter being in a very serious condition of health. Miss Kate Hill has been sent to Taxila Hospital to take charge until Dr. Martin and his family arrive. She and Miss Gaily are living in the house vacated by the Jongewaards.

We are glad to report that none of the new missionaries who went out last year were persuaded to become interested in Pentecostalism. For this we are very glad and thankful.

Dr. Charles R. Watson of the American University in Cairo called in our office the other day. In a very brief address he told the Board, which was in session at the time, of the opening exercises of the Mary Clokey Porter Girls' Boarding School, what a beautiful building it is and what a good "send-off" the project had. We are greatly disappointed that although this is the fourth of November, we have not a single line from any of our representatives in Tanta concerning the opening of that building, September 10, 1926. We promised to give you details and particulars and will, as soon as reports reach us. At present writing we have nothing to say. It may have been that a letter was written about it, but was lost in the mail. We did receive an illustrated Egyptian paper, all printed in Arabic, which gave a very good cut of the exterior of the building. The only interior picture was the platform, on which five ladies and ten gentlemen were seated. We are presuming they all had a part in the opening exercises. No report has as yet been received from the building committee. We hardly expect one until everything is completed and all bills paid.

A letter from Miss Laura Walker, who is now living in our residence on the compound of the Luxor Girls' Boarding School, expresses her pleasure in the lovely home and speaks in glowing terms of the garden with its abundance of fresh vegetables which could not be purchased at any price in the market. Our experience in Luxor with our fine plot of ground continues to convince us of the wisdom of buying plenty of land that is to be used for missionary work before we erect a building of any kind upon it.

Miss Margaret Bell writes that she has been transferred from Zagazig to Fayoum. She also speaks most enthusiastically of our buildings there and is so glad to see the girls out in a "real play ground," and to walk around the grounds herself and enjoy her beautiful new quarters.

Mrs. Baird and her four fatherless children are planning to return to America, leaving Egypt about the first of December. We must all pray that they may have a safe voyage to the homeland.

A late communication from the Sudan gives us the rather startling information that a house had been erected at Sinkat, as a summer residence for the missionaries supported by the Women's Board. The ground has been secured in a long lease, the building erected and completely furnished and screened. All this was done without our knowledge. They now ask us to take over this property. The Board's action was that we would have to know something about the amount of land, the length of the lease, the cost of the annual rental, see the plans of the house, have definite information as to its cost, etc.,

before we could promise to do anything. We have long needed a summer home for the Sudan missionaries. It is a very long, weary and expensive trip to Egypt, and when they do get there the Women's Board owns no property that they could use exclusively. The Mary Herron Rest Home when planned, was supposed to be ample enough for the Egyptian and Sudan missionaries, but we have had so many Egyptian missionaries lately that there is not enough room to accommodate the Sudan missionaries. Another reason why we had no fixed summer home for the Sudan missionaries was because the Sudan had three places in mind, one in Abyssinia, one in Sinkat and one at Ramleh. Of course we would not dream of having three summer residences for any of our missionaries anywhere, simply because finances would not allow it. As soon as definite action is taken, you will be informed through the Magazine.

Dr. Pollock writes from Addis Ababa of his great pleasure in the work of the George Memorial Hospital. To quote one sentence from his letter, "Mrs. Pollock and I are happier than we have ever been in our lives. The work is very interesting." He also tells us that they need a wheel chair and a wheel stretcher to be used in conveying patients to and from the operating room, also some crutches. At the present time there is only one pair of crutches, so that when one person uses them to go for religious services, the nurse has to carry the crutches back for the next patient, etc., etc., until all the lame people were gathered together for worship. I am sure you will be glad to know that the wheel chair and the stretcher and three pairs of crutches have been bought and forwarded to the George Memorial Hospital.

Pray for a blessing upon the United Presbyterian Church. Nothing but a fuller outpouring of the Holy Spirit will adequately meet the crisis which seems to be upon all the Assembly's Boards.

We also need the baptism of the Holy Spirit for the conversion of souls. Pray for a large increase of "those that are being saved" to be added to our Church during this year.

Pray that the health of Dr. W. B. Anderson may speedily be restored.

Pray that the Thank-Offering of the Women's General Missionary Society may be worthy of the Master whom it is desired to honor.

Pray that Dr. White and Miss Dwight and Miss Cash may have a safe and pleasant journey to India, as they left this country on November twenty-fourth.

Pray that a great increase in the membership of the Women's Missionary Societies and the subscribers to the Magazine may be the result of consecrated individual effort.

It is reported that there are forty thousand members of the United Presbyterian Church who contribute nothing to missions. Pray that their hearts may be touched that they may be willing and anxious to give the Bread of Life to the perishing multitudes in this and other lands.

IN MEMORIAM

Mrs. Anna Wilson
Mrs. Elizabeth Copeland

While our hearts are bowed with sorrow because of the broken earthly ties, yet we the Women's Missionary Society of the United Presbyterian Church, Arkansas City, Kansas, rejoice that these dear women have attained to their eternal Home. God in his great loving kindness put his strong arm about them and bade them come with him, because they had finished the course and kept the faith.

They were faithful mothers and home makers, kindly toward friends and neighbors, interested and well-informed on questions of church and community.

They were women of prayer, believers in and doers of God's word; devoted followers of the Master. "Their children rise up and call them blessed." "Their works do follow them." "Be ye also ready."

Committee

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

A change in the personnel of the workers at Knoxville was made necessary because of some resignations. For Miss Margaret Beveridge's position, dean of women and matron of Elnathan Hall, Miss Bertha Ball has been secured. She comes from the Moody Bible Institute, where she was assistant matron in the Young women's dormitory. Previously she had done city missionary work and Y. W. C. A. work. Miss McVey has moved temporarily to the boarding department and Miss Harriet Kerr, former librarian, is for the present taking Miss McVey's place as matron of McDill Home. Miss McVey is anxious to return to her own position as soon as we can find someone to assume charge in the boarding department.

Miss Perrin's classes in dressmaking are exceptionally large this year, having an enrollment of 68.

Needed equipment for the Domestic Science and McDill Home has been ordered at quite an expense and the work will therefore be more satisfactory.

All sorts of good things are cooked in the domestic science department and evening dinner is served to the teachers four times a week.

Several bids were received for reroofing the school building at Camden, where the tornado did so much damage. The lowest reliable bid, with a ten year guarantee, was approximately $1200.

The school work at Camden has been somewhat hindered by the storm and the low price of cotton. There is still a great deal in the fields and quite a number of the children are picking cotton. A good many are enrolled however and the number, we are glad to report, is increasing.

There is much discouragement among the colored farmers at the price of cotton—as everything in that section is regulated by that. It will be difficult for some of them to keep their children in the Boarding department. The Sewing department reports progress in its work. The irls had a splendid exhibit of their work last year at the commencement exercises. Two cash prizes are given each year for commendable work in this department.

Henderson reports an enrollment of 200 in the High School and 190 in our Domestic Science department, with a few on the waiting list. In some of the classes meals are prepared for some of the teachers; in the others text books are used to some extent. In the first year high school the majority of the girls come from seventh grade in country schools and are having these lessons for the first time. They, of course, do not compare favorably with the ones who have had this training before but they are anxious to learn. Each year they have added something to the department from their receipts; last year they purchased an electric range.

Jubilee Hospital has had all the rooms and wards filled, with some patients in the halls. There were many operations both major and minor and many cases of obstetrics. We had five nurses in the Training school and since there were so many applications from young women desiring this training the class has been increased to eight. One nurse graduated last year and she has more calls for work than she can fill. We are realizing more and more that the hospital is a great blessing to the work and the community. We are sorry Prairie reports a shortage in the boarding department. The sections from which the boarders come, have been unusually unfortunate, first by the drought of summer and then by the gale in September which destroyed the cotton and other crops. People are getting practically noth-

ing for their cotton which is the main crop. The day pupils are coming in goodly numbers. A package of second hand clothing was received from the Women's Bible class of the 1st church Xenia and at this report, a package is on the way from the North Church Missionary Society, Philadelphia. These were and will be most thankfully received and appreciated.

A workers' conference will be held at Prairie November 5, 6, 7, at which all our Alabama stations will be represented. Dr. McGranahan who is making a tour of the missions will address the November 5th meeting and will preach on Sabbath morning at the church services. Pray that this Conference may influence the workers and the students to higher ideals and greater zeal in all lines of Christian work.

Townsville has 61 girls in the sewing department where they are making their own gingham dresses and other articles of wearing apparel. Two packages were received here; one from Ainsworth, Iowa and the other from 7th Church, Pittsburgh. These were highly appreciated and will be most helpful.

A report from Mrs. Tarter of Henderson states there are 76 in her sewing classes, 4 of whom are special students. Some of the new students have required some discipline but they are falling in line very cheerfully at present. Mrs. Tarter was called to her home in Bristol, Tennessee recently by the sudden death of her brother. She was away about a week and our hearts go out in sympathy to her in this time of bereavement and sorrow.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

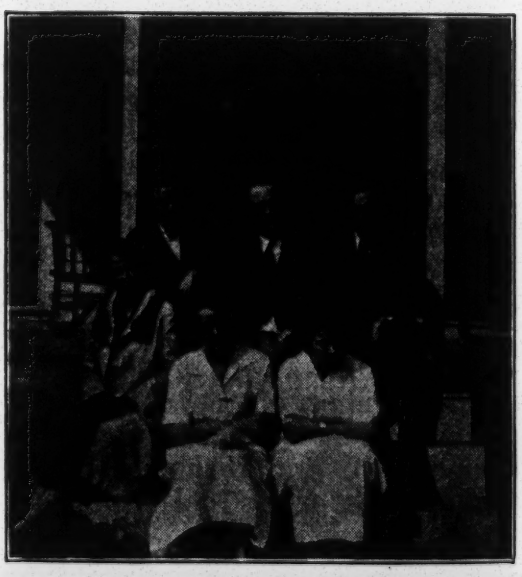
NEWS NOTES FROM THE FRENCHBURG HOSPITAL

By Rev. H. Ray Shear

Our fine new hospital at Frenchburg, Kentucky, has recently been the scene of several interesting and important events.

First of all, Jefferson Davis Swango M. D. a native son of this county of Menifee, and a graduate of our Frenchburg School, has completed his college and medical training and has returned to his home county to practice. He brings with him a cultured Scotch wife, a professional nurse, who served at the front in the world war. Dr. and Mrs. Swango have taken rooms in the village and he is already busily engaged in his chosen work. He will be a member of our hospital staff and will do some surgery here.

We have had two successful clinics this fall for diseases of the eye, ear, nose and throat. Dr. Clarence DeWeese of Lexington, Kentucky assisted by Dr. Wilson of Lexington,



VISITING DOCTORS AND NURSES AT THE CLINIC AT FRENCHBURG
Top row, left to right. Dr. Jno. F. Knox, Dr. Clarence De Weese, Dr. Wilson. Bottom row, Mrs. De Weese, Miss Brewer, Miss Nordstrom.

Dr. Knox of Mt. Sterling, Drs. Swango and Mitchell of Frenchburg, and by Misses Brewer and Nordstrom of his own staff, and Miss Lawton of our hospital, and Mrs. Swango, conducted a one day clinic on the eighth of October. These doctors and nurses come to us at great personal sacrifice and inconvience to give our mountain people the benefit of their skill. School was dismissed for the day, as many of our students were operative cases. Teachers gave excellent service at the odd tasks and several older girls of the student group were very helpful. Twenty-eight operations were performed in the one day. All the cases were cared for in the hospital, a great improvement over former years, when, due to our limited room, it was necessary to carry some of the patients on stretchers to other buildings. The new hospital unit with its greatly extended facilities has made it possible to care for thirty or thirty five cases at a time in emergencies.

On October 18 Dr. Hogue, another busy suregon of Springfield, Ohio who has in the past years done so much for us, resumed the eye, ear, nose and throat clinic. Dr. Hogue came to the mountains for a brief vacation, but with a most generous spirit, planned to give his mornings to needed operative work . In this work he was ably assisted by Dr. Swango. Indeed Dr. Swango performed several of the operations himself and in a very satisfactory manner.

Some of the saddest cases in which the doctor and the hospital staff are called to minister are those in which human passion has led to the shedding of blood. We had such a case just recently. A quarrel between two neighbors over the possession of a piece of land led to an open assault by two men upon two others. The incident occurred in the woods where the assailed men were hewing railroad ties on the disputed property. Pistols flashed, and the axe was brought into play. One man retired at the end of the fight badly cut with the axe. Two men lay stretched on the wet leaves with severe bullet wounds, one shot in four places the other with one wound only, but that apparently fatal. Dr. Swango a boyhood friend and neighbor of both the contending families, was rushed to the scene and administered such first aid as he could. The two bullet riddled men, brothers, were carried seven miles to our hospital. Emergency surgery gave some relief but one of the men died a few hours later. The other survives with four bullet wounds in as many distinct parts of his anatomy. The reported aggressors have both given themselves over to the officers and will be tried at the next circuit court.

Dr. Mitchell gives to all impartially of her skill and the best service of the institution over which she presides. The new building and equipment, the aid of a trained nurse, and the cooperation of a strong young physician in the community are all helping both to lighten the burden and yet enhance the usefulness of our faithful Mission Physician.

Programs for Missionary Societies for 1927 are ready--

Send orders to

WOMENS MISSIONARY MAGAZINE

XENIA, OHIO

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The recent Rally of the Juniors of Rock Island Presbytery held at the first Church, Rock Island, Ill., was well attended and the excellent program was much enjoyed. The morning session began with devotional exercises led by Mrs. Witt of 2nd Rock Island who spoke of the life of Christ as an example for the Juniors. Marian Kaar of 3rd Rock Island told the Bible story of Ruth and Naomi. The McClellan Heights Juniors sang a song that was followed by Edward Donaway, of Moline, who gave a review of our mission study book "The Uplift." Rev. Bailey gave a talk about Samuel, letting the Juniors guess about whom he was talking. Ist Rock Island recited the 121st Psalm. Mrs. C. E. Maurer, Presbyterial Junior Secretary, presented the various Junior mission study text books and urged all to work hard to win the Junior Trophy for Rock Island Presbytery. This was followed by a prayer in verse by the Juniors of Davenport. Then came adjournment for lunch. The ladies of 1st Rock Island furnished lemonade. All the delegates brought their own lunches. The afternoon session was opened with singing "O He Thinks of Me." The Hanover Juniors repeated the first Psalm and all united in praying the Lord's Prayer. Roll call was answered by the President of every society telling when their society was organized, when and where and how often they meet. Hanover, the oldest society, was organized in 1893. Mary Downing, of Aledo, gave a review of the "Torch-Bearer" lessons and told how the Juniors could be torch bearers. The Moline Juniors gave their A. B. C. Bible verses. Dr. A. W. Jamieson, Synodicial S. M., gave a most interesting illustrated address which was greatly enjoyed by all. Mrs. Bailey told about the women of the Women's Board and their work. The Board members were represented by little girls bearing the picture and name of each. A boy represented Dr. J. M. Fulton telling of the part which he had in the organization of the W. G. M. S. It was impressed on the Juniors that they had a part in all the work done by the Women's General Missionary Society. The Moline Juniors gave "The Junior Magazine, Whoop it Up." The Moline Juniors also gave a musical number. The closing prayer was offered by Rev. Wilson of Hanover. We congratulate Rock Island Presbytery and Mrs. C. E. Maurer their Junior Secretary on the success of their first Junior Rally. May they have many more, and may they be even more helpful and enjoyable!

We are glad to report two new Junior societies as follows: Colorado Springs, Colorado, organized with 16 members and having 32 very soon afterwards. Miss Elizabeth McMillan is the Superintendent. Prosser, Washington, Puget Sound Presbytery, organized with 26 members; Mrs. H. E. Moore, Superintendent. We are very glad to welcome both of these societies into our Junior family and hope there will be many more new societies this year.

Inquiries have been made about a "Junior Standard." The following are the points for the Banner given in Chartiers Presbyterial and may be suggestive to others.

1st. Highest Average attendance.

2nd. Ten percent gain in membership.

3rd. Junior Presbyterial Assessment of five cents per member paid.

4th. A contribution to the Thank-Offering.

5th. A contribution to the Junior Special.

6th. Largest average contribution per member to the four Departments of Work, Foreign, Home, Freedmen and Indian.

A letter has recently been sent out to all the Presbyterial Junior Secretaries asking that a greater effort be made to secure new Junior societies and more members and interest in the old societies. The requests were as follows:

1st. Ask ever Women's Missionary Society to appoint a Junior Committee which will report monthly to the society as other committees do.

2nd. Ask that the Junior work be earnestly remembered in prayer at every Women's Missionary meeting. God can thrust forth the laborers to gather in this harvest, if we ask Him.

3rd. Do all you can to interest every society to help you win the Junior Trophy for your Presbyterial. This will be given for the highest per cent of increase in membership.

4th. Arrange for a Conference on Junior Missionary work to be held at your Presbyterial Missionary meeting; this conference to be participated in by every body present, and try in every way possible to make *all* the women realize their responsibility for the Juniors.

We hope that every Women's Missionary Society will co-operate heartily with the Junior Secretaries in their efforts to create more interest in our Junior work.

We are very anxious that every Junior society which has not used our Home Mission Study book, "The Uplift," should do so this year. It is a most interesting story about the Home Mission work our own United Presbyterian church is doing. Order from the Literature Department.

We are very glad to report that the Shower Barrel magazines are to go out to the children of our foreign missionaries another year. The Juniors wish them much pleasure and enjoyment from these magazines. A very Merry Christmas to the Juniors abroad from those at home!

Indian Department.

MISS JENNIE B. WALLACE, Secretary, 349 Henry Ave., Sewickley, Pa.

After the summer, hot and dry on all three missions, autumn has come and with it, as everywhere, life begins to move more briskly.

Rev R. H. Barr of Warm Springs, writes: "Mrs. Pitt widow of one of our most progressive members has died. There are now 120 children in school in September. They are taking hold of their Bible lessons well, better than usual so soon after school commences." He regrets that some of the children were sent to Chumawa and thus removed from the religious influences of our school. He regrets, too, that of the half dozen new teachers, matrons, etc., "not one is a United Presbyterian." Why don't some of our good young men and young women apply for government positions in these far north reservations so as to give backing to our missionaries there, so far from their church brethern?

At Tama, Iowa, Rev. R. G. Smith says "We begin with our moving pictures October 4, at which time our winter program will be in full operation." This means busy times in the Tama Chapel. The moving pictures are educational, with a religious talk between reels. Band practice, social gatherings and religious meetings fill up nearly every evening in the week, while preaching services, Sabbath School and Junior Society meetings occupy the Sabbath

Rev. W. A. Matthews, Simnasho, Oregon says, "The Indians have been coming and going all through September." Work must be sought off the reservation to eke out a scanty

living. "The number of families at home at any one time has been very small. Threshing was a small matter— alas! the crops were very, very light and that job was completed some time ago. A Portland concern has been buying wild horses here. They got about 400 head at $3 apiece. They are slaughtered and the carcasses converted into fertilizer, the hoofs into glue, etc. It took quite some time to round these up because there were but fifteen Indians taking part. One familiar with the methods of the Indians at such a time as a round-up of wild horses will understand at once from this that there were very few Indians about. Usually the number would be very close to one hundred. It was a sight to see all these ponies in one band passing out along the road. All were very small; many were very thin, while some of them were very attractive little fellows. A number of colts were in the band. The plaintive little calls of these made us wish that some better use might be found for them." What a picture this gives of Indian life!

One of the members suffered a broken leg recently. Driving home along the Mt. Hood loop highway the wagon containing the whole family was run into by an auto and overturned. "Only an Indian bunch!" probably thought the driver as he sped away. It is possible that he may be caught and made to pay for his recklessness, for one of the daughters thinks she got his license number.

An interesting item from "Indian Truth," the organ of the Indian Rights Association is this: There are 1,708 Indians employed by the Indian Bureau, receiving annual salaries approximating $2,000,000. These Indians hold such positions as superintendencies of agencies, assistant superintendencies, clerks and other responsible posts.

Last summer's Indian Congress in Spokane, so graphically described by Miss Lillian M. Robertson in the Christian Union Herald of September 16, promises better things through the organization of intelligent and educated Indians to claim the rights of their people. "It seems," we are told, "that there are large sums of money in the hands of the Government that could be applied to the education of talented young Indians, who are compelled to return from the Government schools to the reservation because of lack of funds to continue their studies—"a burning shame!

MISCELLANEOUS GIFTS

For July, August and September

Mrs. C. A. Ewing	$ 50.00
Mrs. A. M. Fehlman	10.00
McDonald Women's Bible Class	15.00
R. W. Dinsmore	50.00
Mrs. Sadie R. Lawrence	5.00
King's Daughters' Class, Fowler	6.50
Connellsville Sabbath School	15.00
Slippery Rock Women's Bible Class	25.51
David M. Stewart	100.00
A friend	17.00
Mrs. Brandon's S. S. Class	30.00
Lisbon C. E.	75.00
Geneva Campbell	50.00
Lucinda Kennedy	30.00
Fourth Church, Pittsburgh	50.00
Ist Slippery Rock Congregation	25.00
West Sunbury Congregation	50.00
Try Circle Class	5.00
J. B. Williamson	50.00
Women's Bible Class, Sewickley	50.00
Hartstown, Y. P. C. U.	20.00
	729.01

Many of our Missionaries
and
Many of our Readers
have found new life and vigor
at
OVERLOOK SANITARIUM
NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

FOOD FOR THOUGHT

It is estimated that there are from 110,000 to 1,000,000 drug users in the United States. The recruiting of dope victims comes chiefly through dope peddlers, addicts who tempt others, physicians who thoughtlessly prescribe drugs, and individuals who resort to it for relief of pain. Does your school teach hygiene with special reference to narcotics?

The war debts of eighteen old world nations to the United States aggregate $12,000,000,000; the total annual cost of crime to the United States is $10,000,000,000.

Seven out of every ten children in the United States have no moral or religious training.

Judge Fawcett of Brooklyn, N. Y. says that during his eighteen years as a judge, out of 4000 cases of juvenile crime only three had attended any religious instruction.

Eighty per cent of the 450,000 professional criminals in the United are under 25 years of age.

"America faces a grave responsibility. Crime must be controlled, religious training is the safest and surest cure. The Sabbath day offers the logical time for such training. If this Day of Days is lost, the moral and religious training of our Nation must suffer and America will pay the price in crime."—Pennsylvania Sabbath.

In the last five years out of fifty-five thousand persons under the age of sixteen who passed through the hands of the police in Chicago, forty-six thousand had never heard of the Ten Commandments.

Are you aware of the fact that our Nation's Capital has no law to protect the Sabbath? While 47 out of the 48 States have some kind of Sabbath laws. Washington is as one writer heads his article, "The Pagan Capital of a Christian Nation." On Sabbath Day, 60,000 people attend theatrical and motion picture exhibitions in that city.

The following legislation will be urged by the dry forces upon Congress, which convenes this month, for adoption: the reorganization bill to provide for a bureau of prohibition and a bureau of customs in the treasury department, the Goff bill to strengthen the national prohibition act, the civil service bill for prohibition agents, the coast guard personnel bill and construction bill, and the Stalker bill for increased penalties for law violators. All of these, except the last named, have passed one branch of Congress and are now pending on the calendar of the other branch.

NEW LITERATURE

Splendid leaflets on "Law Enforcement" published by the Women's Committee on Law Enforcement, especially the three minute play "The Slackers."

A booklet on "Tobacco" written by Dr. John Rankin. This will be sent only on special request.

Important. Do not send any orders for literature to the Temperance and Reform Secretary but to the Literature Department, 904 Publication Building, Pittsburgh, Pa.

Prayer Group Announcement

Do not forget the prayer cards—"Come ye apart." They are such an excellent reminder to have in the home in a conspicious place that the time of prayer may not be forgotten. Pass them out in your Society; let leaders of prayer groups distribute them. They can be obtained by addressing Mrs. Harriet S. Boobyer, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

Treasurer's Report for July, August and September

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Wk			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphans' Home	Home for Ag. People	Columbia Hospital						
Albany	25.00																		25.00
Allegheny	440.00	1337.00	154.00	117.00	119.00	45.00		5.00	100.00					25.00	23.00	600.00	6.00		2971.00
Argyle	1.00		301.00	1.00	1.00												1.00		305.00
Arkansas Valley	12.00	372.00	29.00														3.00		416.00
Beaver Valley	128.00	629.00	51.00	10.00	470.00	2.00	14.00		4.00						4.00	50.00	5.00		1367.00
Big Spring	14.00	50.00		15.00		2.00			2.00	2.00				2.00	2.00				89.00
Boston		200.00																	200.00
Butler	197.00	250.00	77.00	40.00	60.00	8.00		48.00	8.00	10.00	49.00	20.00		6.00	47.00		5.00		825.00
Caledonia	2.00	67.00	25.00				11.00												105.00
Cedar Rapids	6.00	150.00		7.00	2.00	2.00			2.00		2.00			2.00	1.00	147.00			321.00
Chartiers	38.00	273.00	182.00	5.00	40.00	14.00		10.00	10.00	2.00				2.00	10.00		8.00		594.00
Chicago	74.00	200.00	72.00	82.00	22.00	16.00		16.00	18.00	.55	10.00			1.00	2.00				463.55
College Springs	19.50	118.00	17.00	7.00	5.00	3.00	4.00		5.00					2.00	3.00		2.00		185.50
Colorado	41.00	248.00	23.00	14.00	14.00	4.00		16.00	5.00	3.00			5.00	2.00	1.00		10.00		386.00
Conemaugh	50.00	132.00	55.00	10.00	5.00														252.00
Delaware	387.00	49.00	15.00	15.00				50.00											516.00
Des Moines	30.00	179.00	18.00	6.00	16.00	8.00	13.00	9.00	4.00		1.00	1.00	1.00		3.00				289.00
Detroit	60.00		40.00		15.00												10.00		125.00
Frankfort		49.00																	49.00
Hudson	27.00	172.00	37.00	7.00	7.00						4.00	4.00							258.00
Idaho	12.00	12.00	9.00	2.00	3.00	1.00			3.00	1.00	1.00			2.00	1.00				47.00
Illinois Southern	19.00	160.00	16.00	11.00			6.00						5.00						217.00
Indiana	34.00	328.00	5.00				3.00										14.00		384.00
Indiana Northern		5.00	5.00	10.00	5.00	2.00			3.00		2.00				1.00		5.00		38.00
Kansas City	83.00	116.00	17.00	6.00	9.00	5.00			5.00					3.00	10.00		1.00		255.00
Keokuk	2.00	125.00	2.00	2.00	2.00		4.00												137.00
Kiskiminetas	52.00	15.00	27.00	1.00	1.00					.50					5.00				101.50
Los Angeles	51.00		40.00	49.00	53.00	3.00	5.00		5.00						15.00		1.00		222.00
Mansfield	25.00	74.00	20.00	15.00	15.00														149.00
Mercer	80.00	200.00	40.00			15.00													335.00
Monongahela	215.00	2200.00	275.00	85.00	250.00	30.00		30.00	40.00	20.00					40.00	420.00	10.00		3615.00
Muskingum	69.00	400.00	79.00	22.00	29.00	8.00	4.00	31.00	18.00		2.00		2.00	6.00	16.00		28.00		714.00
Ohio First	97.00	300.00	41.00				2.00			2.00									442.00
Omaha																150.00			150.00
Oregon	14.00	253.00	37.00			2.00			15.00	5.00					5.00		5.00		336.00
Pawnee	35.00	64.00	10.00	6.00	7.00			7.00						1.00					130.00
Philadelphia	191.00	400.00	113.00	12.00	10.00	11.00	4.00	19.75	31.00	4.25				4.00	3.00	2.00	11.00		816.00
Puget Sound	94.00	95.00	8.00																197.00
Rock Island	31.00	200.00	41.00	1.00	10.00	6.00		13.00	7.00		1.00	1.00	1.00		2.00		16.25		330.25
Sidney	15.00	75.00	22.00	3.00	11.00	2.00		12.00	3.00	1.00	4.00	4.00	2.00	2.00	3.00				159.00
Spokane	13.00	13.00	5.00	10.00	2.00	2.00		12.00	2.00	2.00				2.00			2.00		65.00
Steubenville	106.00	108.75						89.00		3.80				2.00					309.55
Tennessee	148.00																		148.00
Texas		87.50					5.00												92.50
Westmoreland	55.00	677.00	79.00	33.00	21.00	23.00		48.00	38.00	11.00				11.00	3.00				999.00
Xenia	46.00	714.00	45.00	5.00	10.00	10.00		40.00	5.00	4.00				16.00	2.00	1.00	4.00		902.00

Avalon Sabbath School		200.00															200.00
Cochranton Cong		306.00															306.00
Marrisa Sabbath School		200.00															200.00
Norris Square Sabbathe S.		200.00															200.00
Rochester N Y Cong & S S		133.32															133.32
Sparta Cong.		200.00															200.00
Third Church, Pittsburgh		200.00															200.00
2nd Wash. Ia. Cong														300.00			300.00
Walton Sabbath School		100.00															100.00
The Woods Sisters		800.00															800.00
Ezel Board of Education			692.00														692.00
Warm Spring Cong	5.00		5.00	8.00	5.00												23.00
Anna Wilson	500.00																500.00
Mr. and Mrs. C. H. Harlan	200.00																200.00
Mrs. J. M. Duncan	145.00																145.00
Mr. & Mrs. J. O. Crawford	100.00																100.00
Anna B. Junk	100.00																100.00
Martha L. Mason Fund														296.30			296.30
Returned on Investment																9375.00	9375.00
Parsonage Repayments						6012.62											6012.62
Investment Income																14101.35	14101.35
Annuities																7600.00	7600.00
Legacy																905.00	905.00
Interest										147.50							147.70
N. W. M. Movement Com.														2270.52			2270.52
Refunds	612.43	66.72	127.22					112.89									919.26
Individuals, Societies, etc.	644.01	5.00	50.00		25.00										5.00		729.01
Total	5344.94	13508.28	2906.22	567.00	1244.00	6236.62	75.00	455.75	445.89	219.80	76.00	30.00	16.00	91.00	202.00	4236.82	152.25	31981.35	67788.93

Mrs. J. B. Hill, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

PARSONAGE PAYMENTS
July 1st to July 27, 1926

Elyria, Ohio $145.00
Savannah, Ohio 53.00
Granger, Wash. 47.10
Grinnell, Iowa 69.38
Woodville, Pa. 173.34
Barstow Colony, Fresno 34.63
Waterford, Pa. 106.00
Somerville, Ind. 65.38
Kenton, Ohio 75.33
Knoxville, Pittsburgh, Pa. 141.26
Beaumont, Calif. 98.88
2nd. Spokane, Wash. 82.39
Weiser, Idaho 25.00
Hepburn, Iowa 117.70
Ontario, Boise, Idaho 38.00
1st. Cincinnati, O. 30.00
2nd. Cleveland, Ohio 154.67
Shedd, Ore. 40.00
9th Ave. Tarentum, Pa. 222.00
Wichita, Ks. 141.20
Montrose Ave., Chicago, Ill. .. 83.06
Slovak, Lakewood, O. 105.94
Brownlee Woods,
Youngstown, O. 154.66
Monessen, Pa. 80.04
Kenton, Portland, Ore. 48.10
Interest 10.70
Four Mill, Industry, Pa.
Final payment 711.00
Colorado Springs, Colo. 105.94
1st Spokane, Wash. 635.60

$3795.30

PARSONAGE PAYMENTS
July 28 to August 28

Ingleside Community
San Francisco ..... $ 39.96
Freeport, Pa. 188.44
Florence Ave.,
Los Angeles, Cal. 112.13
Military Ave., Detroit, Mich. 80.04
1st Cincinnati 30.00
Ontario, Ore. 19.00
1st Akron, Ohio 117.71
Monessen, Pa. 80.04
Woodville, Pa. 173.34
3rd St. Louis, Mo. 94.17
Boyden, Iowa 58.86
Granger, Wash. 23.55
Brooklyn, Cleveland, O. 82.40

1099.64

PARSONAGE PAYMENTS
August 28 to September 28, 1926

Ingleside Community Church,
San Francisco 39.96
Ontario, Oregon 19.00
Brookings, S. Dakota,
final payment 61.88
Norfolk, Va. 164.79
Alliance, Ohio 145.00
3rd Rock Island, Ill. 116.00
Moundsville, W. Va. 70.63
Weiser, Idaho 25.00
Ingram, Pa. 277.50
Meridian, Pa. 31.91
12th Philadelphia, Pa. 70.63
Somerville, Ind. 65.38
1st Cincinnati, Ohio 30.00

1117.68

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

DENOMINATIONAL HOME STUDY BOOKS

"The United Presbyterian Church and Its Work in America." Cloth, $1.00; paper, 50c.

Suggestions to Leaders. 15c.

"The Uplift." Paper only, 50c.

How to use "The Uplift" 15c.

Admission Tickets to "The Uplift" class. 1c. each.

INTERDENOMINATIONAL STUDY COURSES

1926-1927

HOME

"Our Templed Hills." Cloth, $1.00; paper, 60c.

Suggestions to Leaders of City and Town Church Groups. 15c.

Suggestions to Leaders of Country Church Groups. 15c.

"Better Americans." (Junior). First, second and third books. 75c. each.

FOREIGN

(Senior)

"Moslem Women." Cloth, 75c.; paper, 50c.

How to Use. 15c.

Posters for "Moslem Women," 35c. a set.

Large Map of Moslem World; in three colors. 60c.

"World Friendship Pictures," four in set, in colors. 75c.

(Junior)

"Two Young Arabs." Paper only, 50c.

How to Use "Two Young Arabs." 15c.

Poster Patterns for "Two Young Arabs." 50c.

Picture Sheets "Life in Moslem Lands," 25c.

(Young People)

"Young Islam on Trek." Cloth, $1.00; paper, 60c.

How to Use "Young Islam." 15c.

Large Outline Map of Moslem World. 25c.

New Leaflets

Christian Homes among Moslems ..... 3c.
Fatma, At School ..... 3c.
Timothy, A Servant of Jesus Christ ..... 3c.
A Visit to My Old Home ..... 3c.
Padri Abdul Haqq ..... 3c.
First Fruits—Four of the Forty-four .. 3c.
The above set of six leaflets, 15c.

The following set of seven leaflets are 25c. Sold only by the set:—

Only a House
The Daughters of Ishmael
Village of Mother-of-the-twins
The Mission Launch.
Things as They Are Not in Arabia
Blind Houses
Moonlight on the Desert

The following supplies are fine helps for Junior leaders. We do not keep them in stock but will order on request:—

Books:
Musa, Son of Egypt ..... 50c.
Friends of the Caravan Trail .... 50c.
Pageants:
Tara Finds the Door to Happiness 25c.
Black Tents ..... 25c.
Games:
An African Picture Game ..... 40c.
Picture Game of Prema ..... 40c.
Painting Books:
Children of India Post Card Book 60c.
Near East painting book ..... 25c.

The above books, games, and painting books are appropriate Christmas gifts for children.

For list of Moslem leaflets of our own publication, see October Magazine.

Pageants

Daulate's Victory ..... 10c.
Is It Nothing to You? ..... 10c.
The Fountain of Youth ..... 10c.
The Ring of Rama Krishniah ..... 25c.
The Sale of the World's Children ..... 15c.
Over the Hills and Far Away ..... 15c.

The Prayer Cycle for 1927 will be ready for Christmas. Try to get orders in early.

The "Call to Prayer" and the Programs for the "Day of Prayer for Missions," under the auspices of the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions, can be obtained from the Literature Department as in former years. Please order supplies early as only a limited number will be ordered.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, Lal Bagh, Lucknow, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Roma Beatty, 1909 .....
Miss Rebecca Jean Black ,1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois Buchanan, 1910 .....
Miss Marie E. Cash, R. N., 1926 .....
Miss Mary Evelyn Cathcart, 1925 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella Dickson, 1897 .....Pasurur
Miss Margaret Fehlman, 1913 .....Gurdaspur
Miss Bessie Fleming, 1913 .....Sargodha
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sialkot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1921 .....Sialkot City
Miss Mary A. Lawrence, 1893 .....
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller, 1925 .....Sialkot
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Sangla Hill
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Gujranwala
Miss Viola May Nourse, R. N. 1923 ....Sialkot City
Miss Edith A. Pratt, R. N., 1926 .....
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....
Miss Laura Reynolds, 1924 .....Badomali
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Sialkot
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Shiekhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1913 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....
Miss Carrie Worman, 1921 .....Campbellpur

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 .....Pulaski, Pa.
Miss Hannah H. Beale, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920 ....Shannon City, Iowa
Miss Minnie Beatty, 1912 ....R. F. D. 4. Chicora, Pa.
Miss Edna Bowles, 1919 .....Sedalia, Missouri
Miss Vida J. Graham, 1922 .....Bisbee, N. D.
Miss Florence Jones, R. N., 1920, %Mrs.Amalong,
.....448 Ella St., Wilkinsburg, Pa.
Miss Mary F. Lincoln, R. N., 1919 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890, %R. W. Thompson,
.....West Allis, Wis.
Miss Lillian McConnell, 1902 .....Stuttgart, Ark.
Miss Louise Scott, 1916 .....New Wilmington, Pa.
Miss Georgia Wengart, 1919 ....Blue Mound, Kansas
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
....36 North Chester Ave., Pasadena, Cal.
Miss Rosa T. Wilson, 1886 .....
....36 North Chester Ave., Pasadena, Cal.
Miss Gertrude Zink, 1919 .....
.....1715 Meadville St., Pittsburgh, Pa.

ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909 .....
The Manse, Holywood, County Down, Ireland

EGYPT

Miss Mildrend Allison, 1926 .....Cairo
Miss Margaret Bell 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Luxor
Miss Jean S. Campbell, 1923 .....Luxor
*Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....
Mrs. Ada A. Dunlap, 1926 .....Cairo
Mrs. Sara Eby, 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Assiut
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, 1913 .....Benha
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Dora Mason, 1918 .....
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeannette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Evelyn McFarland, 1919 .....Cairo
Miss Helen Noordewier, 1921 .....Beni Suef
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Mary Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Cairo
Miss Jane C. Smith, 1922 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Miss Maria F. Tate, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Cairo
Miss Esther Wilson, 1919 .....Cairo
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura B. Wright, 1921 .....Fayoum

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....Buhl, Minn.
Dr. Carrie M. Buchanan, 1893 .....
1051 Elm Ave., Long Beach, California
Miss Anna B. Criswell, 1905 .....Clarinda, Iowa
Miss Dora Giffen, 1920 .....New Concord, Ohio
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912 .....
.....136 East Market St., Mercer, Pa.
*Miss Marion Paden, 1920, %Mrs. D. C. Wills,
13247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920, R. R., Norwalk, Iowa

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922, Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Marguerite McClellan, 1926 .....
Miss Mary Jane McKnight, 1922 ....Khartum North
*Miss Aulora McIntyre, 1919 .....Khartum North
Miss Madeline E. Wilson, 1924 ....Khartum North

NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th, Canon City, Colorado
Miss C. Blanche Soule, R. N., 1921 .....
6717 Cresheim Rd., Pelham, Philadelphia, Pa.
Miss Kathryn MacKenzie, 1919 .....
Miss Frances Turk, 1921, 823 E. Hutchinson
....Ave., Swissvale, P. O., Edgewood, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Savo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Savo
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

*Re-Appointed

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First Vice President: Mrs. W. H. Vincent, 3635 California Ave., N. S., Pittsburgh, Pa.
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Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.
Treasurer: Miss Sarah B. Henning, 1214 Le Claire Ave., Swissvale, Pa.

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Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.
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Vice Presidents: Mrs. A. M. Scott, 548 Jones Ave., Braddock, Pa. Miss Emma Mabon, 208 W. North Ave., N. S. Pittsburgh, Pa.
Recording Secretary: Mrs. Thomas Hannah, 338 Morewood Ave., Pittsburgh, Pa.
Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oaks St., Pittsburgh, Pa.
Treasurer: Miss Sarah B. Henning, 1214 La Clair Ave., Swissvale, Pa.
Donation Secretary: Mrs. S. A. Taylor, 617 Whitney Ave., Wilkinsburg, Pa.

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Recording Secretary: Mrs. Elizabeth T. Miller, Alder Court, E. E., Pittsburgh, Pa.
Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.
Donation Secretary: Mrs. A. P. Gillespie, 329 South Ave., Wilkinsburg, Pa.

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INDIAN MISSIONS

Rev. W. A. Matthews .....Simnasho, Ore.
Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.

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.....Herkimer St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1379 Boule-
.....vard East, West New York, N. J.
Miss Dora Cowden, (Aliens) Southview
.....Mission, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) Westland
.....Mission, Hickory, Pa.
Miss Grace Welch, (Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
Miss Margaret Heazlett, 1302 State Ave.,
.....Coraoplis, Pa.
Miss Sara E. Loucks, ...
.....724 Connecticut Ave., Gary, Ind.
Miss Ella Montgomery, ...Route 4, Mansfield, Ohio
Miss May Winter, ...Oklahoma Presbytery, Okla.
Miss Elizabeth McMillan, ...Bristol, Colo.
Miss Laura Sawhill, E. 2324 Boone Ave.,
.....Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) 531 E. Couch
.....St., Portland, Ore|
Miss Theresa Lippert, ...
1300 McAlister St., San Francisco, Cal.
Mrs. E. C. Little, (Italians) 1925 5th Ave.,
.....Los Angeles, Cal.
Mrs. W. P. Tracey, ...
.....2420 Ridgeview, Eagle Rock, Cal.
Miss Erma G. Allen, 122 S. Grevilla Ave.,
.....Inglewood, Cal.

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Rev. and Mrs. H. Ray Shear, ...Frenchburg, Ky.
Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
Prof. W. A. Tabb, ...Frenchburg, Pa.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Myra Lawton, R. N. .....Frenchburg, Ky.
Miss Sarah Willson, ...Frenchburg, Ky.
Miss Mary P. Hoffman, ...Frenchburg, Ky.
Miss Helen R. Whitney, ...Frenchburg, Ky.
Miss Ruth Tinker .....Frenchburg, Ky.
Miss Ruth Leet, ...Frenchburg, Ky.
Miss Bernice, McDowell, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Miss Velma Oline, ...Frenchburg, Ky.
Miss Lucile Grath, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain .....Ezel, Ky.
Miss Elizabeth Duff, ...Ezel, Ky.
Miss Ruth Bemis, ...Ezel, Ky.
Miss Helen Weede, ...Ezel, Ky.
Miss Gladys Gray, ...Ezel, Ky.
Miss Martha Wright .....Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill .....Ezel, Ky.

FREEDMEN'S MISSIONS

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Riceville, Tenn.—Miss S. L. Smith,
*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.